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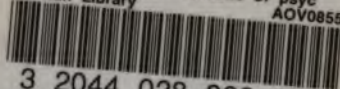
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A  
Group-Discussion Syllabus  
of Sociology

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TOPICS, QUESTIONS AND REFERENCES  
FOR AN INTRODUCTORY  
COLLEGE COURSE

DANIEL BELL LEARY, PH. D.  
*Professor of Psychology*  
*University of Buffalo*



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COLLEGE OF ARTS AND SCIENCES  
University of Buffalo  
BUFFALO, NEW YORK  
1920



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# A Group-Discussion Syllabus of Sociology

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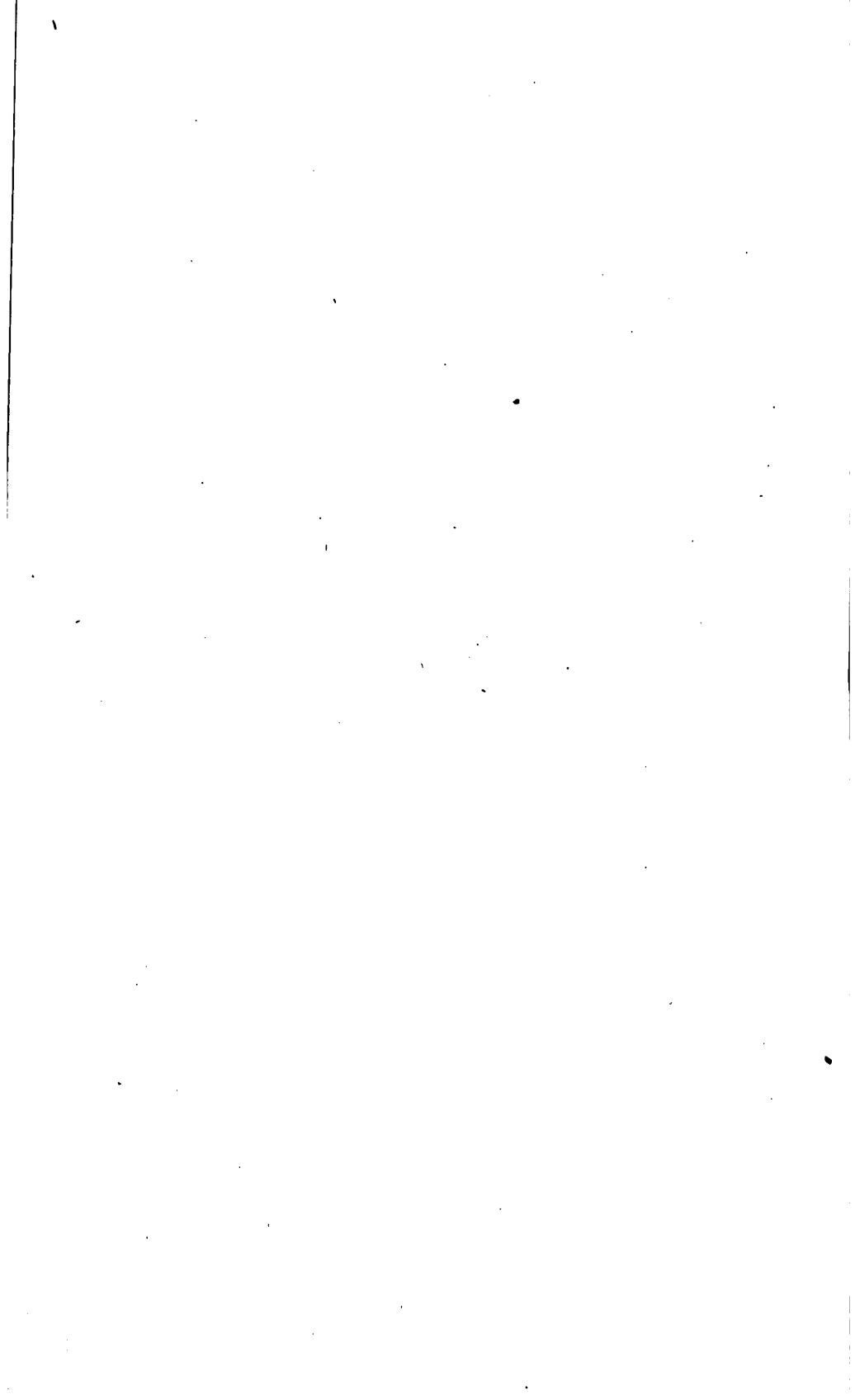
## PREFACE

This introductory course in sociology was first given to a group of some forty-five mature students in the College of Arts and Sciences of the University of Buffalo. The personnel of the class included teachers from the city schools, workers from the County Probation Office, the Charity Organization Society of the city, as well as regular college students, all of whom, in spite of the diverse nature of their training and background, approached the study with much in common and with a singularly similar purpose. The common background was a first-hand acquaintance with the practical, concrete field of social work and its real problems,—the common purpose might be expressed as a desire to obtain both a unified conception of the fundamental principles of the study, as well as a methodology for approaching concrete problems, i. e., some system of aims, methods and purposes based on fundamental principles.

No text-book was used; instead, references to diverse points of view, and conflicting evidence were assigned for each topic, and discussion in the class was directed to sifting from the views and evidence in question that which was common to them all, pertinent to the aims of the class, and in accord with the fundamental principles of the course as conceived by the instructor. This meant constant thinking, comparison and selection on the part of each student, with reference to definite aims, so that the progress of the class in its knowledge and control of the subject, was 'psychological,' not 'bookish.' Lectures and so-called recitations were constantly subordinated to the group discussion in which every student was a sharer.

References on each topic have been indicated on the question sheets simply by the author's name, titles being given in the bibliography. Chapters or pages have not, with but few exceptions, been given, in the belief, substantiated by experience, that the process of "finding a reference" and selecting the pertinent material from a complete book or article is more conducive to acquiring both familiarity with a given book as well as an appreciation of the relation of different topics to each other in the book, and finally, that such a process leads to a quicker and more intimate acquaintance with the bibliography as a whole. As much as possible has been left to the students, individually and as a group, and the class understood that the references at the end of each sheet were suggestive only, not exhaustive, and that other books, both in the bibliography, as well as some not listed at all, were perhaps equally valuable. Readings in languages other than English constitute such extra-bibliographical material, as well as magazine articles, both of which, though not listed, were accessible to the class.

Throughout the course, the point of view was objective, historical,



non-individualistic, dynamic, and with constant reference to the results and the findings of the newer psychology, particularly in its social aspects. Concrete, current material was constantly in evidence as examples of social facts and their settings. That aspect of sociology from which it might be considered as the science which defines progress and outlines the means of attaining it has a prominent position.

Each sheet of questions is intended to lead on, logically and naturally, to the next set, and part of the students' work was to show the inherent connection of the sheets. The course, itself, as a whole, is intended as the basis for more advanced work in Educational Philosophy, to be given in alternate years, and which is constructed in the same way. The questions as here given constitute work for a college year, three hours a week. The course can, however, be given in less time, by treating each topic in less detail.

DANIEL BELL LEARY.



## LIST OF TOPICS

### A General Considerations

- I The Field of Sociology
- II The Nature of Progress
- III The Treatment of Social Material
- IV Factors in the Attainment of Progress
- V The Nature of Social Law
- VI The Individual and the Group
- VII The Growth of the Self
- VIII The Character of the Self

### B Evolution and Society

- IX General Conception of Evolution
- X Variation and Adaptation
- XI Selection and Transmission
- XII The Development of the Family
- XIII Present Condition of the Family
- XIV Development of the State
- XV Democracy and Its Critics
- XVI Property and Wealth
- XVII Production, Wealth and Reward

### C Social Control

- XVIII The Equipment of the Individual
- XIX The Agencies of Control
- XX Public Opinion
- XXI The Law
- XXII Beliefs, Religion and Ideals
- XXIII Suggestion
- XXIV The School
- XXV Method in the School

### D Present Problems and the Future

- XXVI The Problem of Limits
- XXVII The Problem of Immigration
- XXVIII The Problem of Labor
- XXIX The Problem of Poverty
- XXX The Problem of Leaders
- XXXI The Problem of Criteria
- XXXII The Normal Life

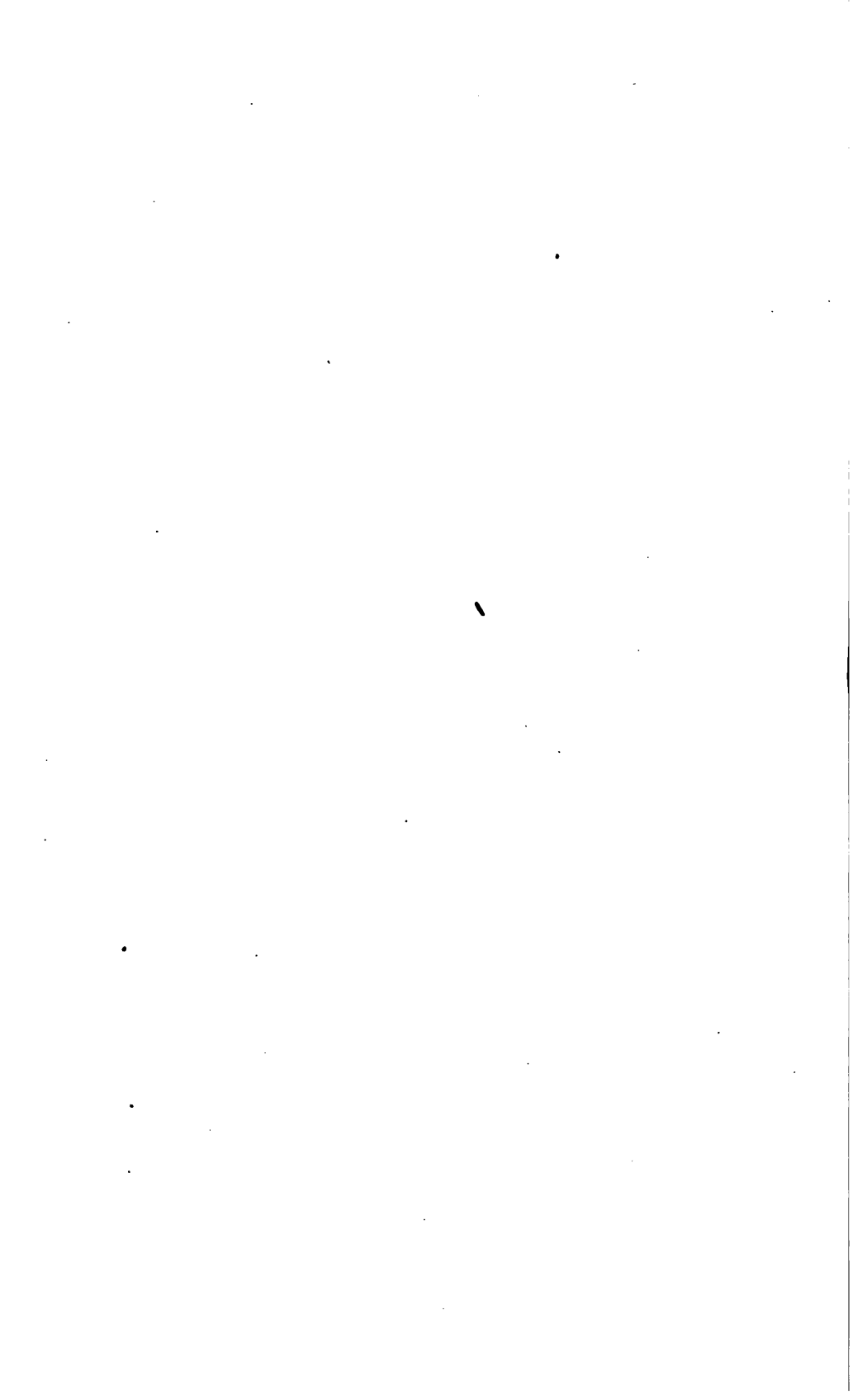




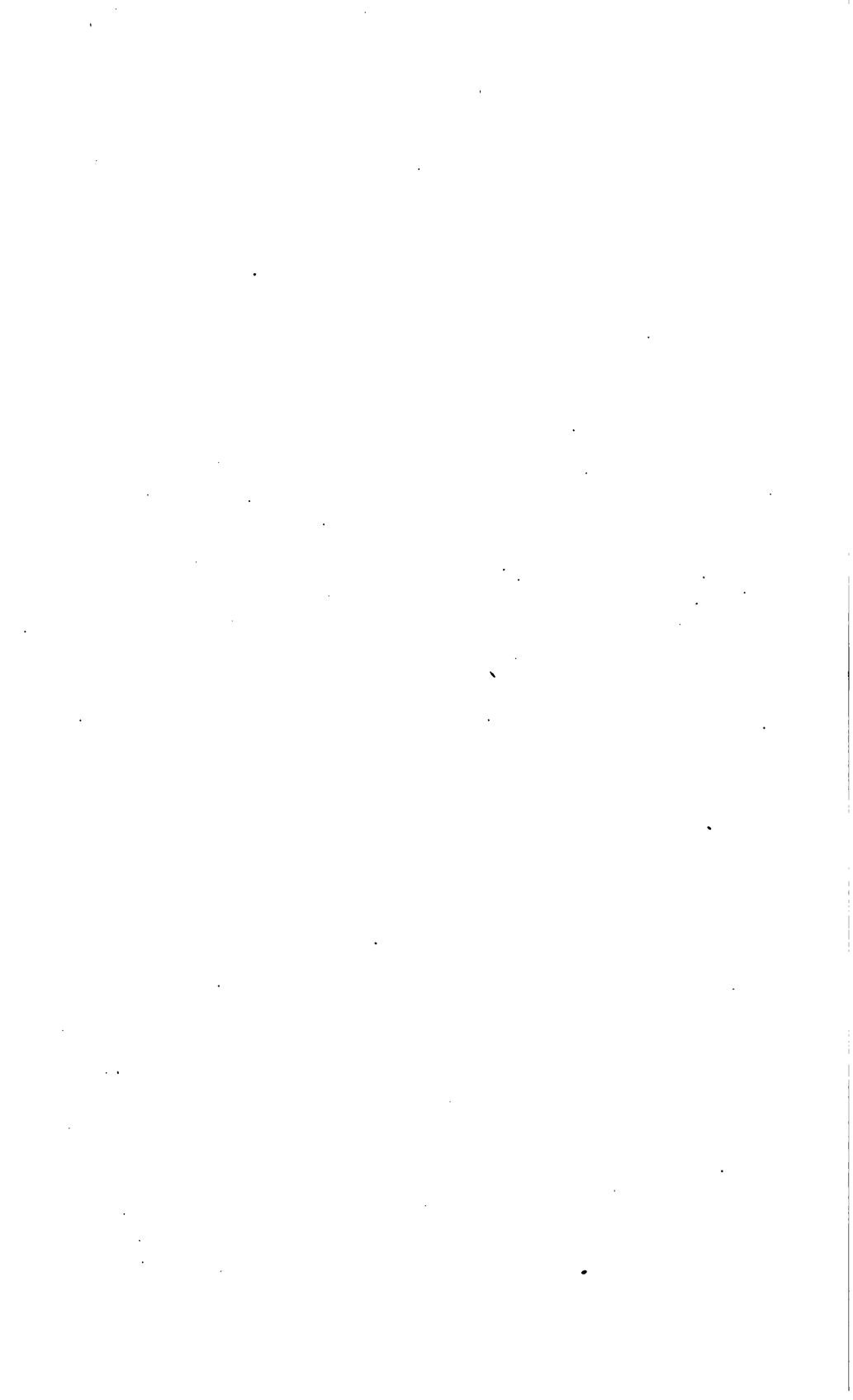
## BIBLIOGRAPHY

(References are grouped under the separate letters of the alphabet, but within each such group the arrangement is not strictly alphabetical, but roughly in order of use and convenience. The simpler, the more concrete, and those more frequently referred to are listed first, the more abstract, the more difficult, and those cited less frequently are nearer the end of each alphabetical group.)

- |                         |  |
|-------------------------|--|
| Abbott E                | Woman in Industry  |
| Adams B                 | The Law of Civilization and Decay  |
| Adams J                 | Evolution of Educational Theory  |
| Addams J                | Democracy and Social Ethics  |
|                         | The Spirit of Youth and the City Streets   |
| Adams and Sumner        | Labor Problems   |
| Adler F                 | Marriage and Divorce   |
| Anderson B M            | Social Value   |
| Aschaffenburg G         | Crime and its Repression   |
| Bagehot W               | Physics and Politics   |
| Bailey W B              | Modern Social Conditions   |
| Baldwin J M             | Dictionary of Philosophy and Psychology  |
|                         | The Individual and Society   |
|                         | Social and Ethical Interpretations   |
|                         | The Story of the Mind  |
|                         | Mental Development in the Child and the Race                                       |
|                         | Development and Evolution  |
|                         | Darwin and the Humanities  |
|                         | The Super-State and the Eternal Values   |
| Blackmar F W            | Economics  |
|                         | Story of Human Progress  |
|                         | Federal and State Aid to Higher Education in the United States                     |
| Blackmar and Gillin     | Outline of Sociology   |
| Bentley A F             | The Process of Government  |
| Bernard L L             | The Transition to an Objective Standard of Social Control                          |
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| Bucher C                | Industrial Evolution   |
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| Burgess T               | Greeks in America  |
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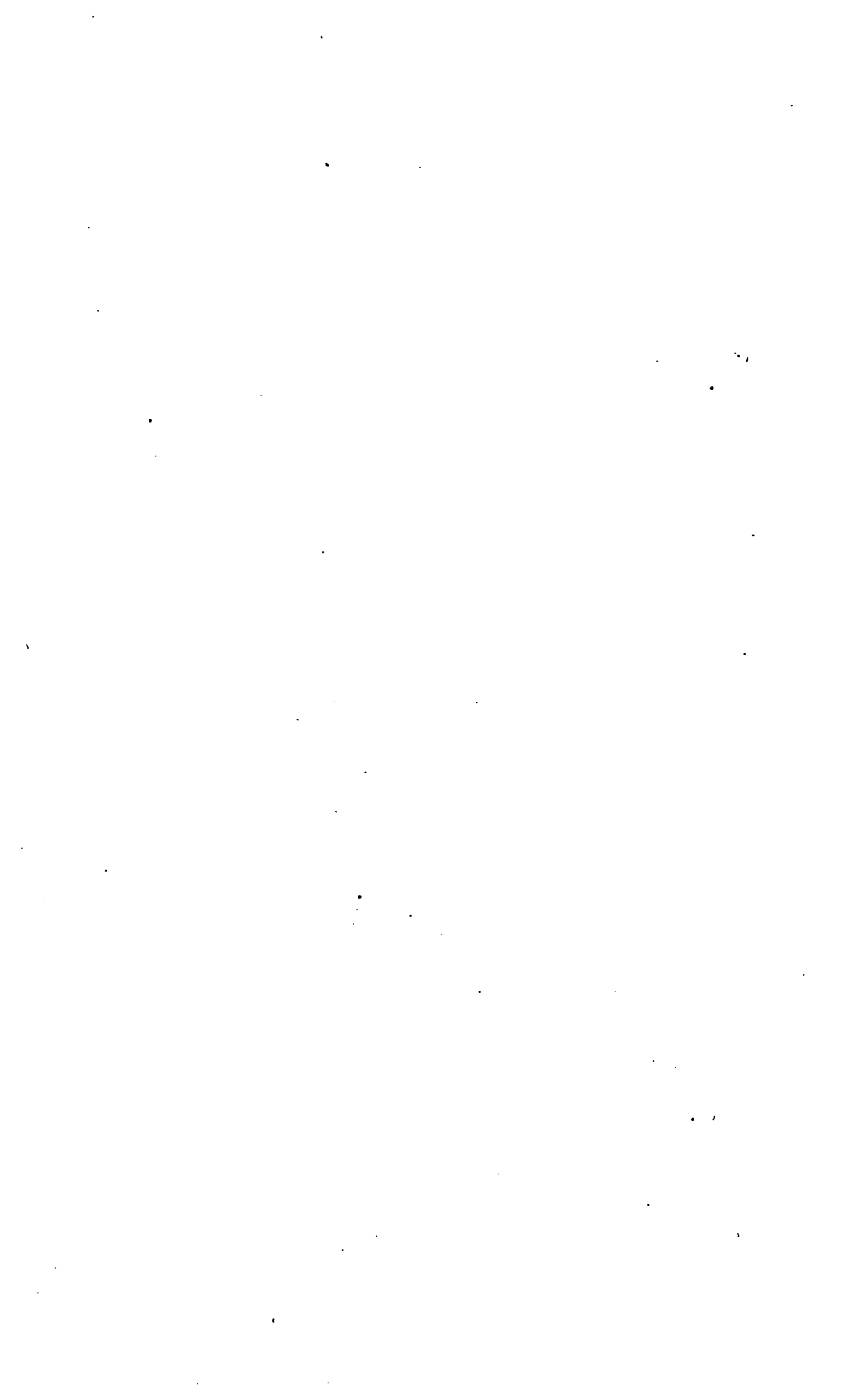


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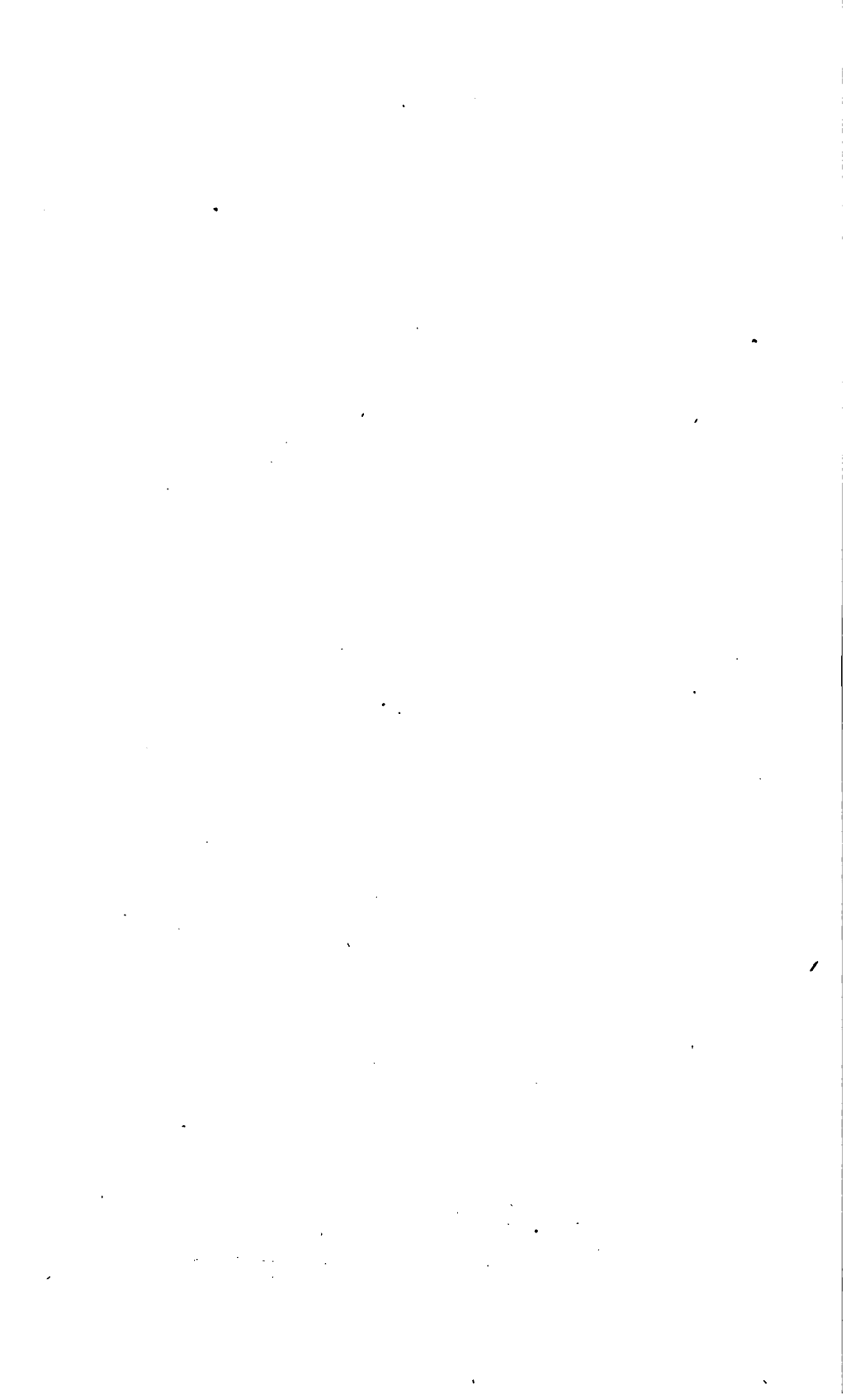


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Zenker E V	Dynamic Psychology
Zimmern A E	Mechanisms of Character Formation
	The New Democracy
	Anarchism
	Greek Commonwealths
	Nationality and Government

(All of the above books will be found either at the College or in the Grosvenor Reference Library. Dr. Shearer, the Librarian of the Grosvenor requested a copy of this Bibliography before publication and, in a splendid spirit of co-operation, volunteered to obtain all titles not already on his shelves.)



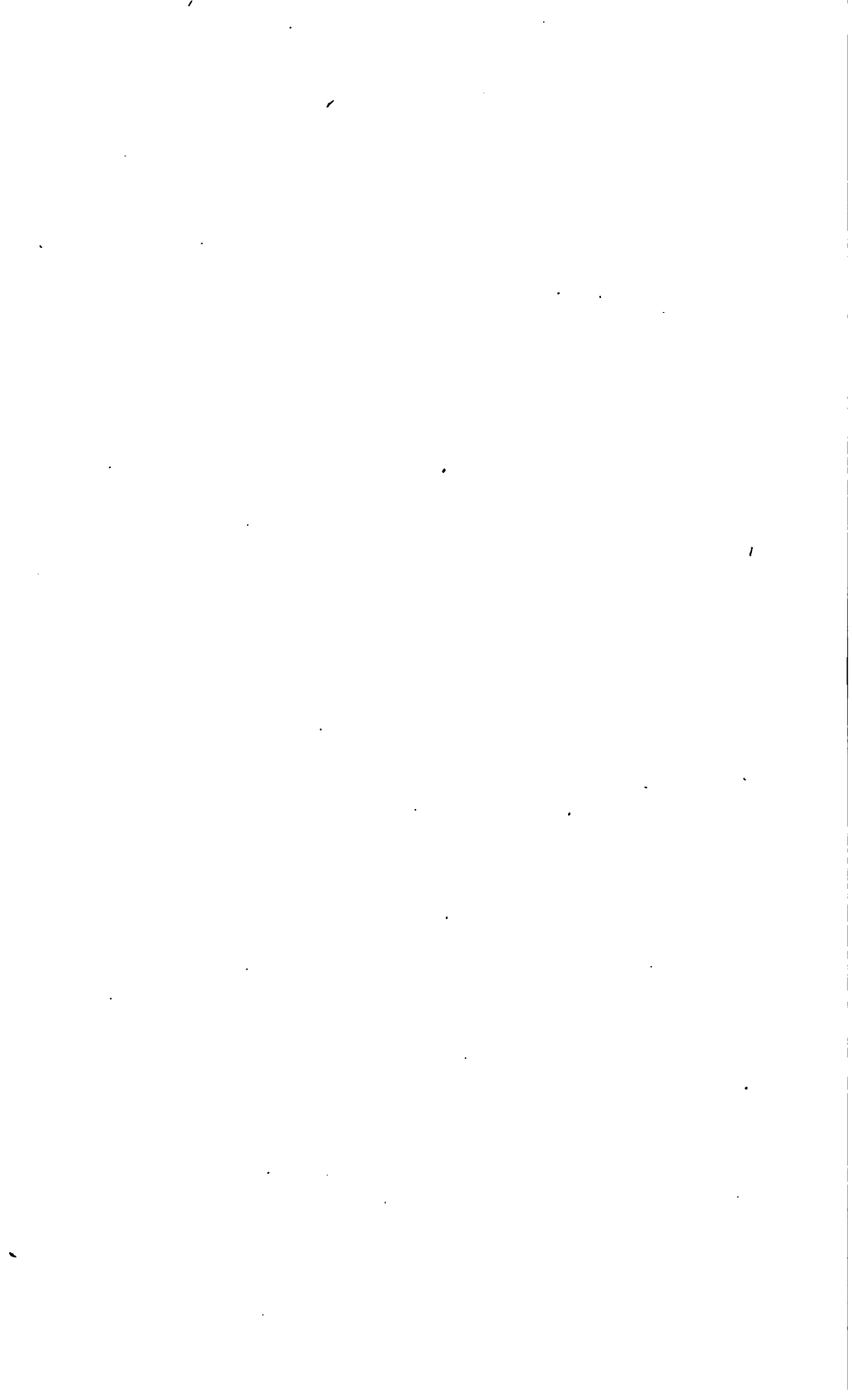
## TO THE STUDENT

Each of the question sheets in this course will contain a number of references, divided into two groups, I and II, the former listing the more simple and typical references, the latter the more difficult and general. Only the name of the author is given on the individual sheets, the titles will be found in the Bibliography. It is the task of the student to locate, by means of table of contents or index, the particular portion of each book which applies to the topic he is studying at any given time. Each student is required to read at least three references for each sheet of questions, and to make note of such readings in a note-book which will be handed in to the instructor for examination and credit at the end of each quarter. The note-book is to contain the title, author, the exact pages read, an estimation of its value in terms of the letters A, B, C, D, E,—where the letter A stands for the highest rank, and whatever comments, criticisms or suggestions the student cares to make with reference to the book in question and, finally, the date when the reading was done.

It is strongly urged, though not required, that after the references for a given topic have been read, students form themselves into small groups of three or four and discuss, in the light of their respective readings, the questions of the topic sheet to which they apply. This will best prepare the student for the class discussion, which it is the purpose of the whole outline to foster. Lectures and recitations will be entirely subordinated to the group discussion, to which each member will be expected to contribute his share.

When a given author has several books listed under his name in the Bibliography, reference will be made by the name of the author followed by a figure (1), (2), etc., indicating whether the first, or the second, etc., of the books is meant.

Current issues of sociological magazines will be found in the library, and articles in them applying to any given topic may be credited in the list of readings. Notation of them is to be made in the same way as for the books.



### *1. Definition of Sociology. Its Field and Relationships.*

1. From the first group of references given below gather several definitions of sociology; analyse and compare them and frame a definition including what seems best to you.

2. Distinguish sociology from a, economics; b, political science; c, ethics; d, socialism; e, philosophy of history; f, social science. Show the mutual relationships.

3. What has been the history of the study and theory of sociology, in its main outlines. Give the most prominent names in this history and roughly classify them into groups of different tendencies.

4. Under what conditions did the more intensive study of sociology arise? Are the same conditions at present existent? What is the present position of the study of sociology?

5. What should be the aims of a sociology or a social theory?

6. What do we mean by the terms "objective" and "subjective" as applied to matters of everyday life, to larger matters, to philosophical thinking, to scientific matters? How would you distinguish between an objective and a subjective attitude in sociology?

7. Which of the above is better? Exclusively? How attain it? Has it been and is it the usual attitude? What is the present trend?

8. Contrast the study and the subject matter of sociology at the present time, and during its early period. What changes are still needed? Which authors seem to be trending in the modern direction?

9. What relationships have the facts and the theories of sociology? Which comes first? What may be concluded from this?

10. Is sociology a science, an art, a philosophy,—or what? What is its aim? What issues have been raised by the reading and discussion of this sheet which have not been considered in the above questions?

### *References.*

I. Blackmar and Gillin; Dealey and Ward; Ellwood (1); Fairbanks; Hayes; Ross (2); Small (1) (2); Small and Vincent.

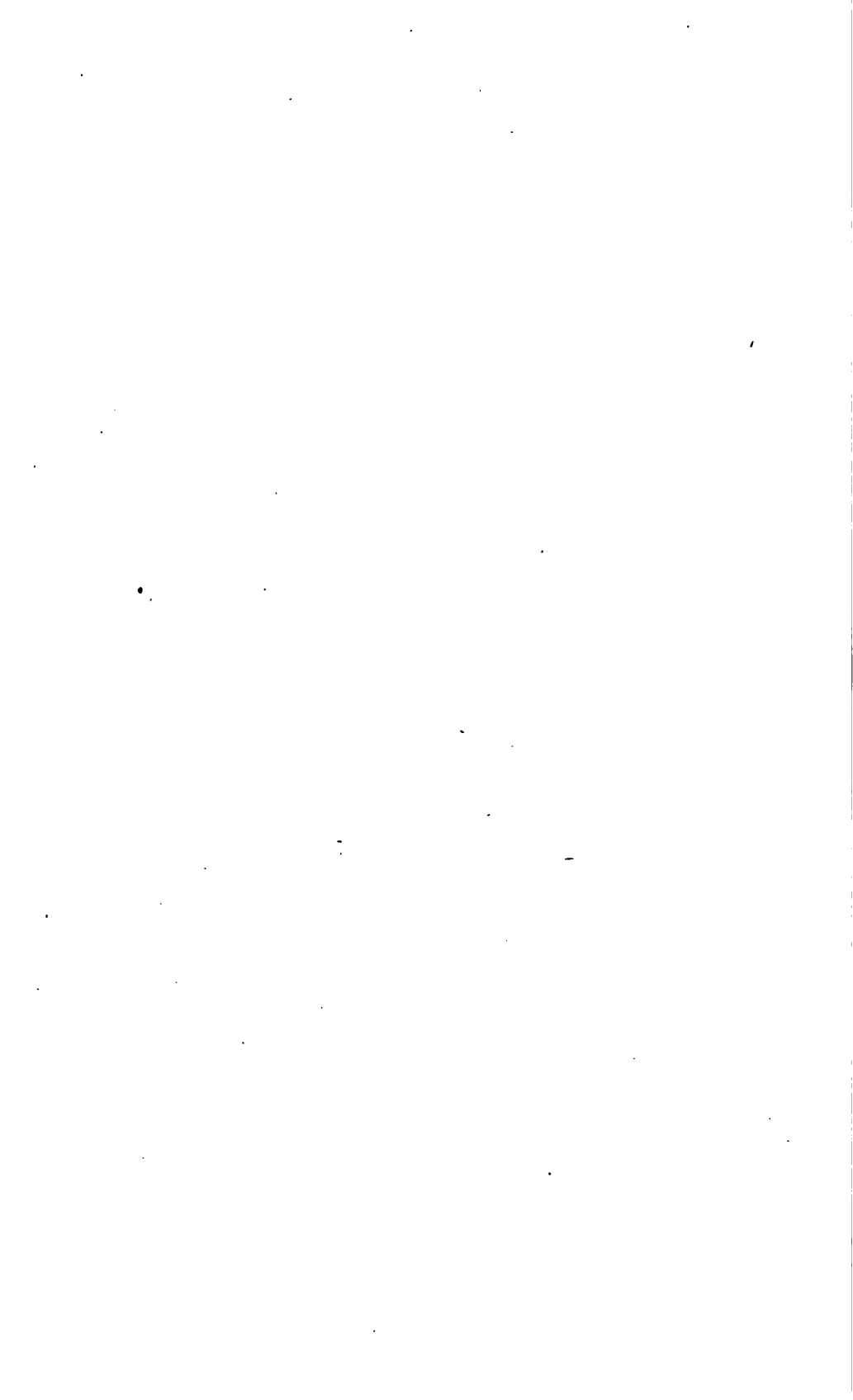
II. Bentley; Follett; Giddings (2) (3) (4); Jevons; Kidd (2); Mackenzie (1) (2); Pearson (1); Sidgwick; Vincent; Wallas (1) (2); Goldenweiser.

(See page entitled "To the Student" for the explanation of the above reference and how to use them, as well as the method of recording reading.)









## II. *Progress. General Consideration.*

1. Is sociology, then, a mere summation of all the social sciences? What is the specific contribution or attitude of sociology? What would the proportion,—Sociology: other social sciences; Physics: other physical sciences, mean?

2. Is the primary aim of sociology to find out about things, i. e., to get knowledge, or is it to do something, or a combination of these things?

3. In ordinary everyday language what do we mean by progress, and how do we know when we have it or get it? Are there two senses or meanings of the word? Which is of value to our study,—if both, in what different ways?

4. Distinguish the uses and the applications of the following words,—aim, goal, purpose, value, ideal, intention, ambition, standard, progress?

5. What are the differences between change and progress? Can we do both at the same time,—the first without the second? How judge?

6. Whence do we get ideals, aims, standards, purposes, etc? What is the so-called subjective element in them,—the objective? What would probably be the *best way* of getting a "set" of ideals or purposes? Do such aims and purposes change from time to time in the history of the individual and also that of a group or nation, and how do they do so?

7. How far back into history, how far forward and how far abroad contemporaneously would such a system of ideals "connect up"? How large a group of people would they effect? What is the present situation in all these respects?

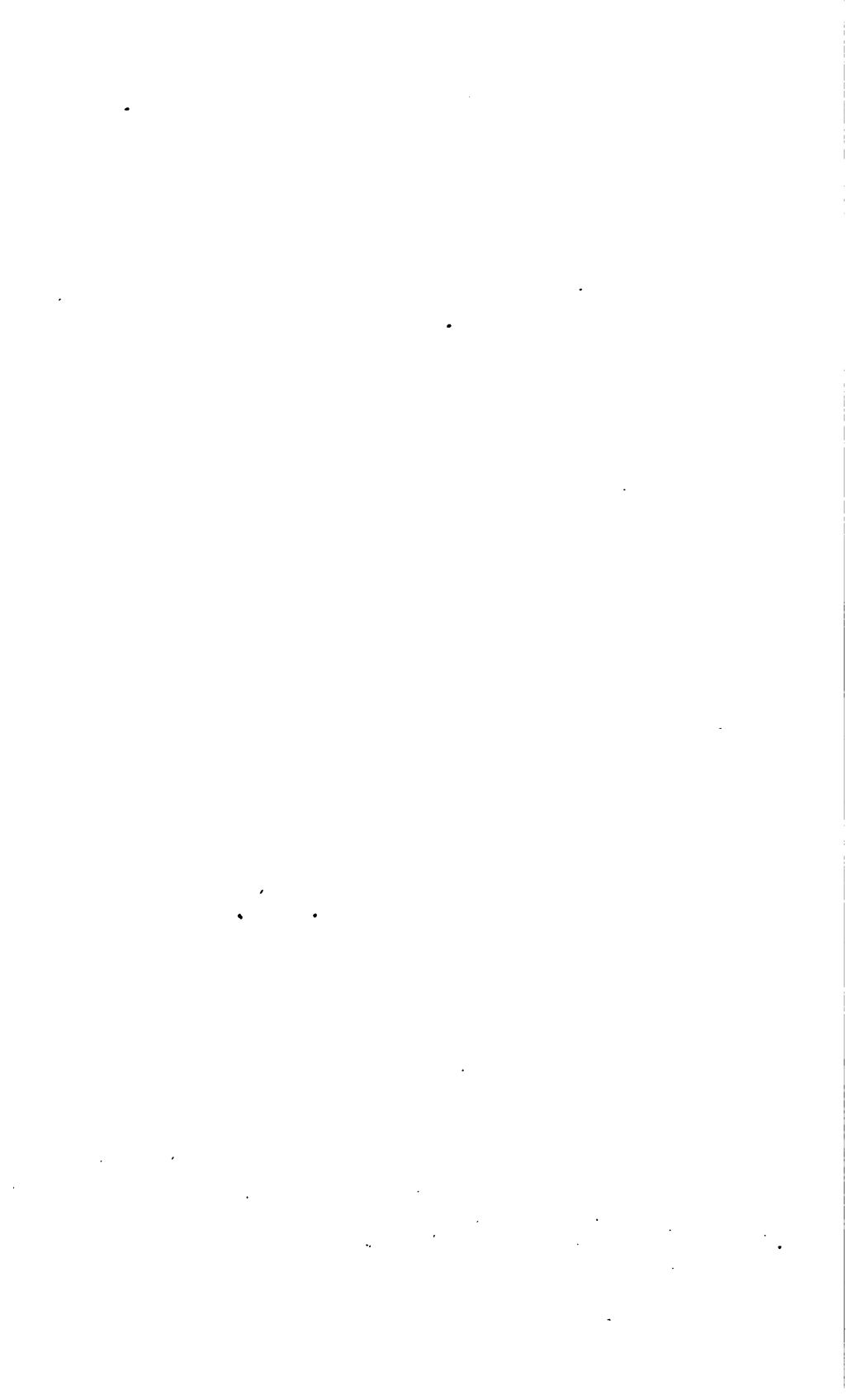
8. Can we have a fixed and unchangeable system of ideals or purposes,—a so-called Absolute? Discuss all that is involved, thoroughly.

9. Discuss the following definition of sociology,—"Sociology is that study which determines the conception of progress in the light of a study of past society, as well as present needs and conditions, and which then organizes present tendencies and abilities toward the realization of that conception of progress, ever taking into consideration larger and larger groups, and constantly reorganizing its conception of progress in the light of new knowledge and conditions.

## *References.*

I. Blackmar (2); Crozier (1); Hetherington and Muirhead; Todd (1); Nordeau (2); Durrant; Patten (2).

II. Hobhouse (2) (4); Kidd (1) (2); Mackenzie (1) (2); Teggart (1) (2); Woodbridge; Wallas (1) (2).







### *III. The Treatment of Social Material*

1. What is history? More than one meaning? What do we mean by the continuity of events, by casuality in history, by connections between events? Is there purpose in history? Is there progress in history? In what sense is purpose and progress taken here, and with reference to whom and what?

2. Why do we think of certain event in history as 'crucial',—and what are the implications of the term? Crucial for what and for whom? Take a concrete series of events such as those leading to the revolution of 1776, or a series of events leading to a 'crucial' decision in your own career,—and justify the use of crucial, or find a better word or phrase. Discuss the terms objective and subjective in connection with questions 1 and 2. What other terms can you substitute for these two?

3. For a given crucial period, say the revolution of 1776 or or the late Russian Revolution, trace the 'crucial' events backward and forward and abroad 'contemporaneously'. Can you find any number of such events? To whom and to what are they crucial? Explain.

4. Are all the factors of a series of events relatively dependent or independent? Does every factor lead backward, forward and abroad? What does this imply about, a,—the mere understanding of a given period of history or a given group; b,—attempts to improve or even modify a given situation (social); c,—the understanding of the present and its outcome? Is the outcome of the present 'fixed' in the sense that what we think about it or endeavor to do will have no effect? Will the kind of knowledge we have be a factor itself in the situation?

5. Show what sort of material, what point of view, how much of connections casuality, continuity, what kind of writing, what conception of purpose, etc., etc., would be involved in the following kinds of history,—

A—A concrete descriptive history.

B—An analytical history.

C—One which made judgments and stated values.

D—One which endeavored to apply past events to the use of present conditions.

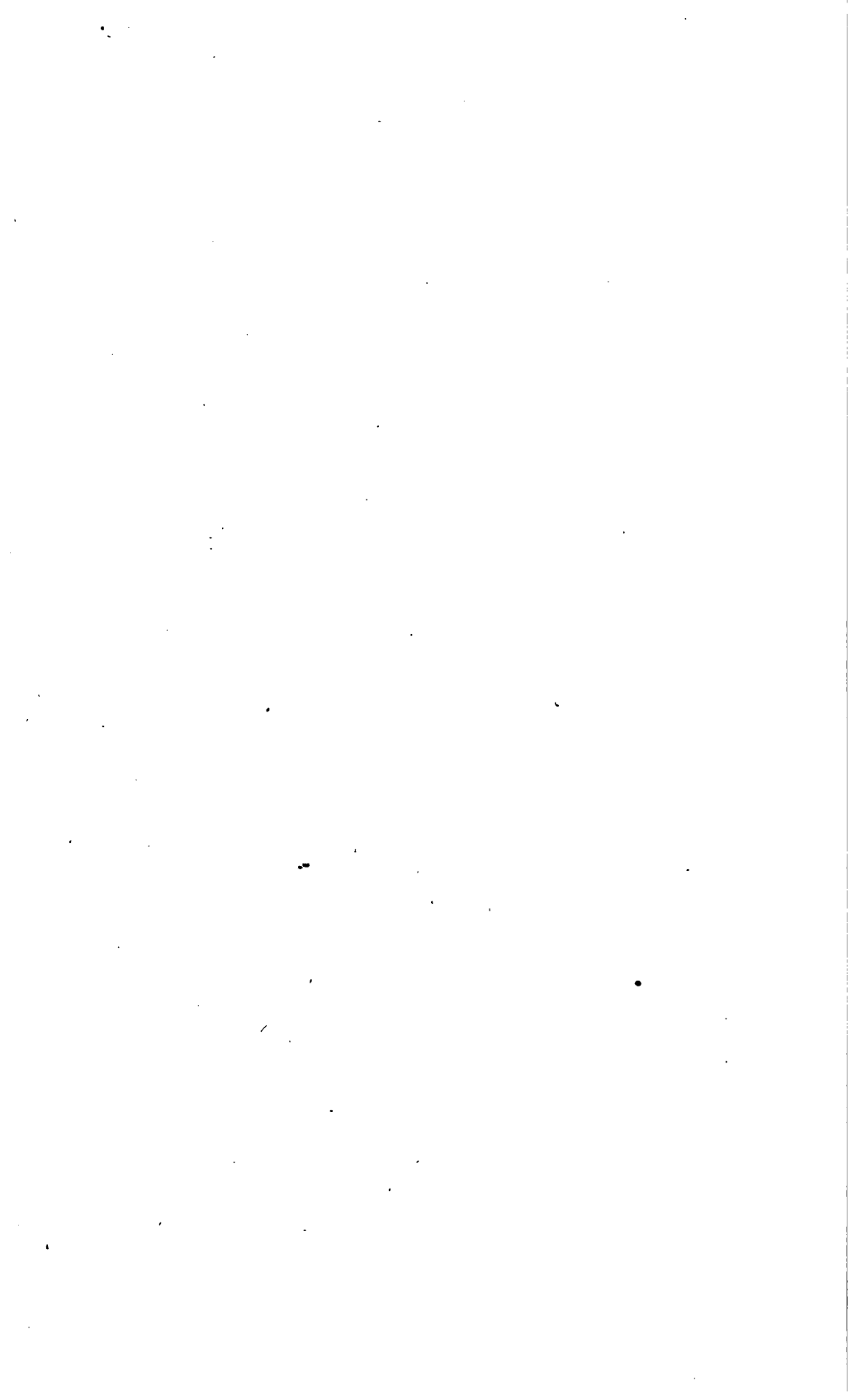
Which look, in the main, backward, which forward, which are more subjective, which more objective? Which imply laws, standards, which purpose, etc?

### *References*

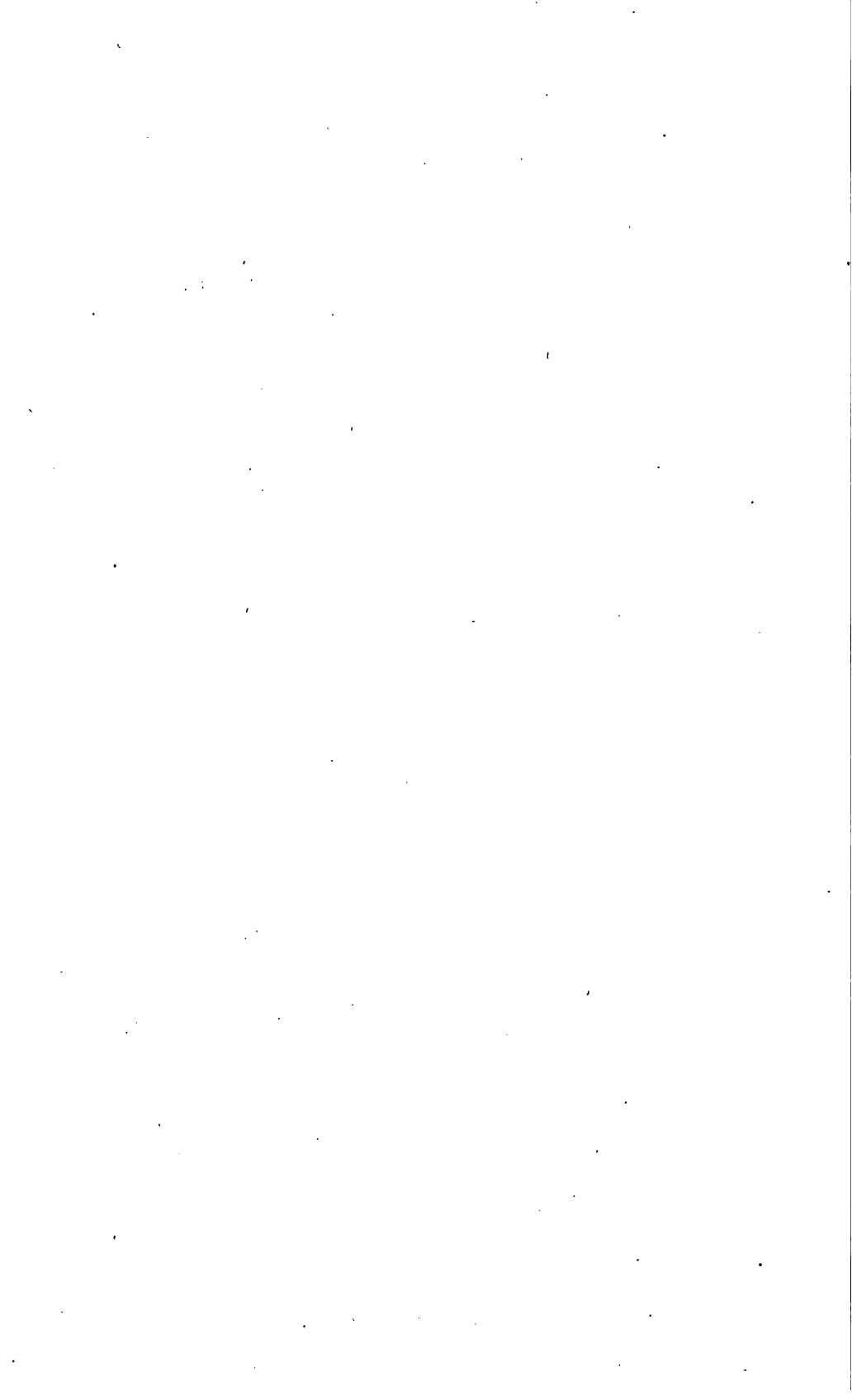
I. Blackmar and Gillin; Dealey and Ward; Ellwood (1) (2) (3); Fairbanks; Hayes; Kidd (2); Small (1) (2); Small and Vincent; Todd (1); Crozier (1).

II. Hobhouse (2) (4); Kidd (1); Mackenzie (1) (2); Teggart (1) (2); Woodbridge; Nordeau (2); Vincent; Robinson; Adler; Baldwin (2) (6); Bernard; Goldenweiser.









#### *IV. Factors Entering into the Attainment of Progress*

1. From the results of Sheet III, (The Treatment of Social Material), explain what is meant by the terms 'social force', 'social cause', 'factor of progress'? Can you get other phrases for the same concept? What is 'physical force', how is it manifested, and wherein does it differ from 'social force'? Is there any reality in either of them, or are they 'terms to cover our ignorance'?

2. After arriving at a working conception of social force, make out a list of such forces operating in society or in social phenomena. (Do this before analysing the sets of forces given below.) Arrange your list in some systematic order and then compare with the lists in the following questions.

3. Hayes (pages 24-25) gives the following list and arrangement:

A—Geographic; including aspect, climate, soil, water-supply, other minerals, flora, fauna, topography, etc.

B—Technic; including, 1—wealth in all its forms, distribution, nature, and amount, and 2—population with reference to number, distribution, etc.

C—Psychophysical; such as 1—congenital, i. e., due to age, sex, race, endowment, etc., and 2—acquired, i. e., habits, abilities, second nature, etc.

D—Social; i. e. the kinds of activities and their relations to each other.

Todd (1) gives the following main heads:

1, Materialistic; 2, Biologic; 3, Institutional; 4, Ideologic. Fill out these main heads with details from Hayes' groups, adding what are necessary, and making new heads if required. Which is the better system? Is it the best possible? See Blackmar and Gillin for several other systems.

4. What is the materialistic or the economic interpretation of history? What are the arguments for and against it? What is your judgment as to its truth? Can you find any activities which are done from other than economic motives? Are economic motives fundamental? Always? What of artistic and intellectual work? Has any social theory been founded on the economic interpretation of history? What of its conclusions and program?

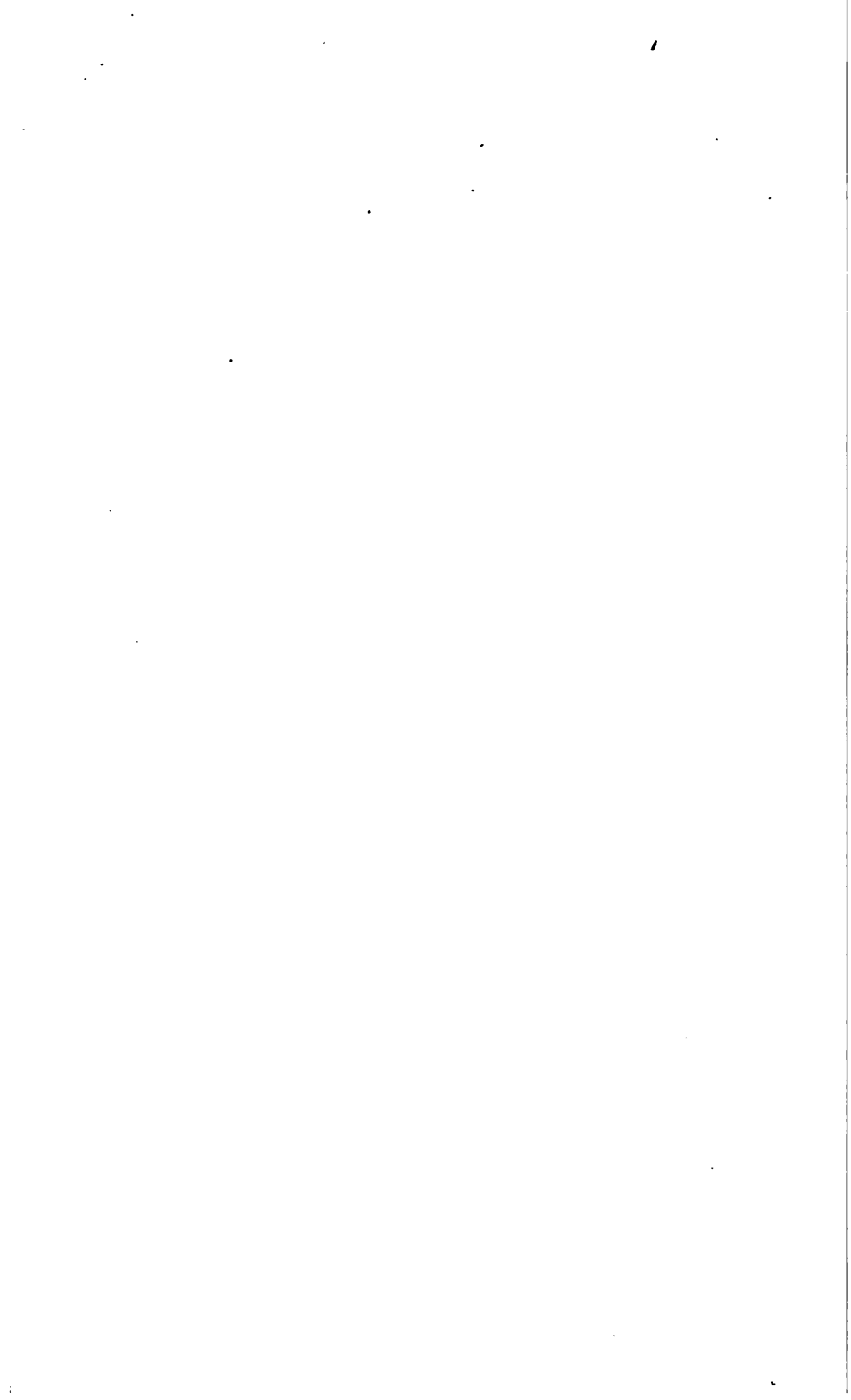
5. Is wealth a cause of progress or a result? What of inventions in this respect? What of all the other items of questions 3? Is there a process of give and take between two successive periods of the development of a group? Discuss thoroughly and find examples.

6. Show the 'social forces' entering into the the following; the formation of a bank, a sewing circle, an organization for the relief of the deserving and believing poor, an art, society, a club of radicals for the destruction of government (anarchists), your interest in this class.

#### *References.*

I. Adams B; Bagehot; Baldwin (1) (2); Blackmar and Gillin; Davenport, C. B.; Ellwood (1) (2); Forrest; Galton (1) (2); Keller; Kropotkin; Ross (2); Todd (1); Patten (2).

II. Baldwin (6) (7); Hobhouse (4) (1) (2); Seligman; Henderson, L. J. (1); Woods; Sumner; Thorndike; Wundt (1); Ward, L. F. (1) (2) (3) (4); Boutroux (1); Semple.







## V. The Nature of Social Law

1. How would you sum up from sheet IV the relative importance of the physical (germ) inheritance, the social inheritance and the environment? Are these factors sufficient to explain the workings of society? Are there social laws corresponding to the laws of science? Distinguish the several senses of the word law. Differentiate law, principle, rule, regulation, axiom, truism, generalization, regularity, etc., etc. How do we ascertain natural or physical laws? Can we do the same for social laws? Frame a tentative definition of social law.

2. The following are laws that have been advanced at different times by students of society. Show the probable ground for their formation, their use and value, if any, or indicate where they are incorrect, inaccurate, or useless because too vague.

- a—Each individual seeks the largest returns for the least sacrifice.
- b—Each individual has a schedule of choices ranging from the most to the least desirable.
- c—Individual minds respond similarly to the like or similar situations.
- d—Only the population that has many, varied and harmonious interests is progressive in its choices.
- e—The greatest good to the greatest number, or social well-being is the aim of social action.
- f—Other human beings can properly be treated as ends in themselves, not as means to another's ends.
- g—In the absence of interference, *imitation* spreads in geometric ratio. (Be sure you know what 'imitation' is in the current usage of the term. Discuss. See Thorndike, Educational Psychology.)
- h—The degree of sympathy increases as the degree of resemblance.
- i—The consciousness of resemblance causes people to be attracted to one another.
- j—Tradition is authoritative in proportion to its antiquity.

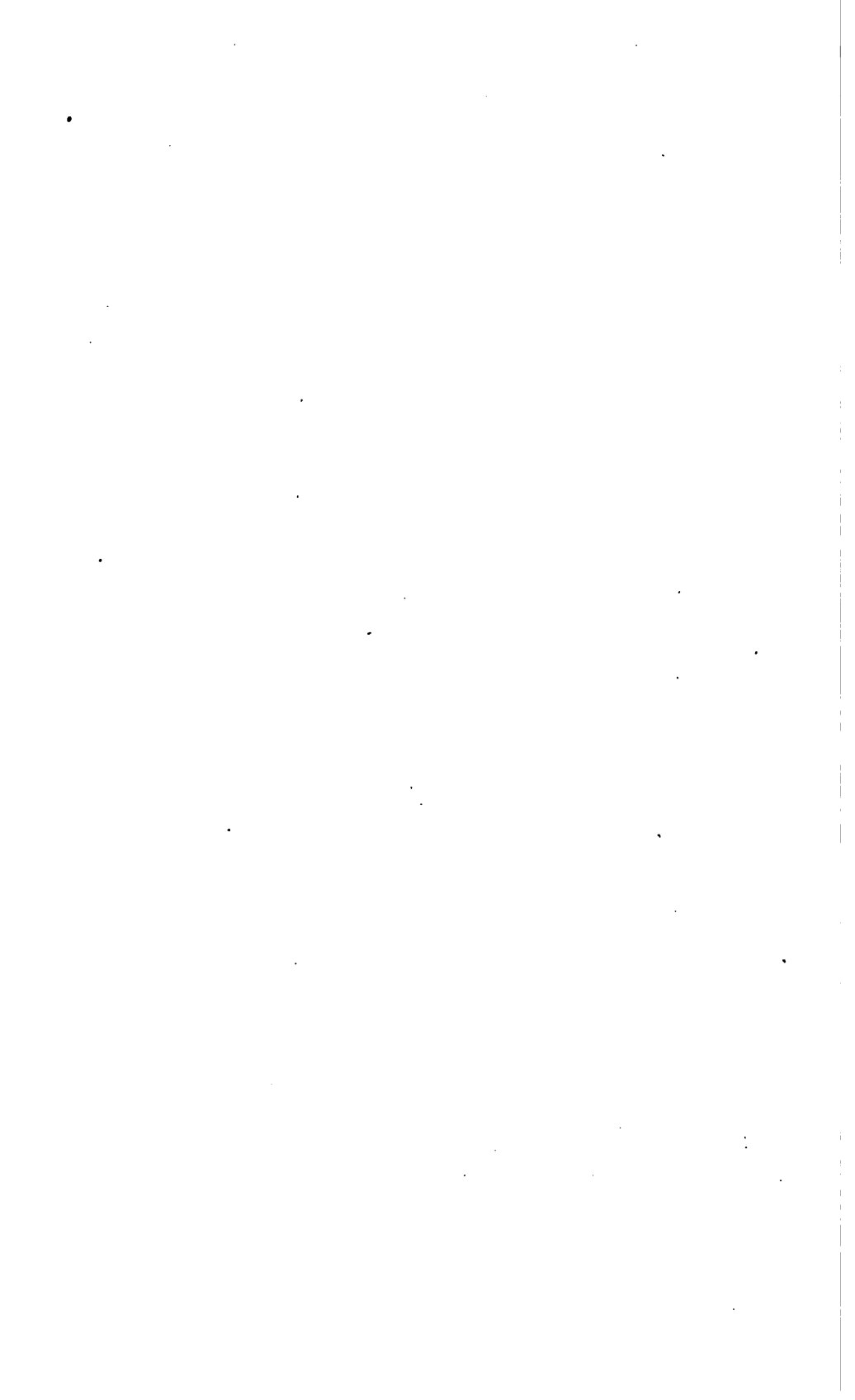
3. Do these laws have the same basis of formulation, the same susceptibility to testing and verification, the same universality in space and time, etc., etc., as physical laws? Do the concepts of objective and subjective aid here? Can you find or even suggest better laws,—or a method of obtaining them? What is the method of science in the physical field? Where should sociology look for aid in this matter?

### References

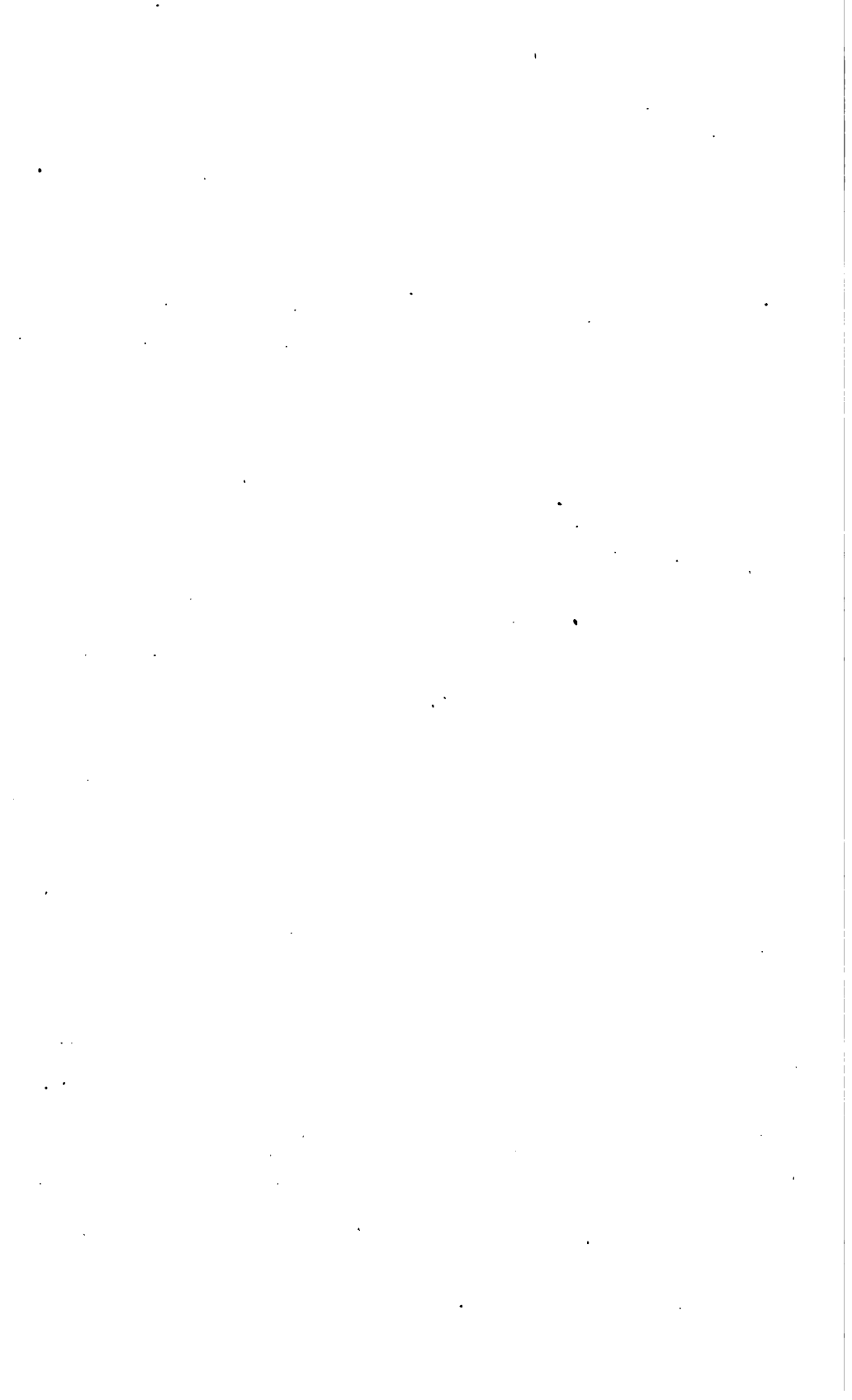
I. Adams, B.; Bagehot; Carver; Blackmar and Gillin; Ellwood (1); Ely (2); Giddings (2) (4); Gillin; Nordeau (2); Münsterberg (1) (2).

II. Baldwin (7); Bentley; Hobhouse (2) (4); Bernard; Patten (2); Pearson (2); Chapin (2); Perry; Tarde (1) (2); Wallas (1) (2); Ward L. F.; (1); Woods; Boutroux (1).









## *VI. The Individual and the Group*

1. What is an individual,—a group? What relation has each to the other? Which came first? Which is predominant? Describe your daily activity with reference to—a, yourself; b, other people.

2. Show the underlying meaning of such a phrase as 'we are dependent on others.' Show the several different implications of this. Keep the discussion on as purely objective a plane as possible. Is this a speculative question, or one of fact?

3. What is co-operation, and what does it imply as to the nature of those who co-operate, the work they do, and their general surroundings? Give a graduated series of examples showing more and more co-operation, starting, if necessary, with the animal world? Do animals co-operate in the same sense as human beings?

4. What is the essence of human society? Distinguish the following terms,—group, mob, herd, company, society, crowd, corporation, state, nation, circle, club, etc., etc., and arrange them in some sort of order. Are there different meanings to several of these terms?

5. Do we each belong to several groups, societies, etc? Explain, and show the relations of each of the groups or societies to each other and to something more inclusive. Is there an all inclusive society? Real or potential? What of the aim of sociology in this respect?

6. What judgment can be made of the relative value or worthiness of the several groups or societies to which you belong? What concepts of previous papers do you need to bring in? Are the individuals of a high or a low society or group more or less dependant on each other? In what ways? What does this imply as to the meaning of high and low in civilization? How justify?

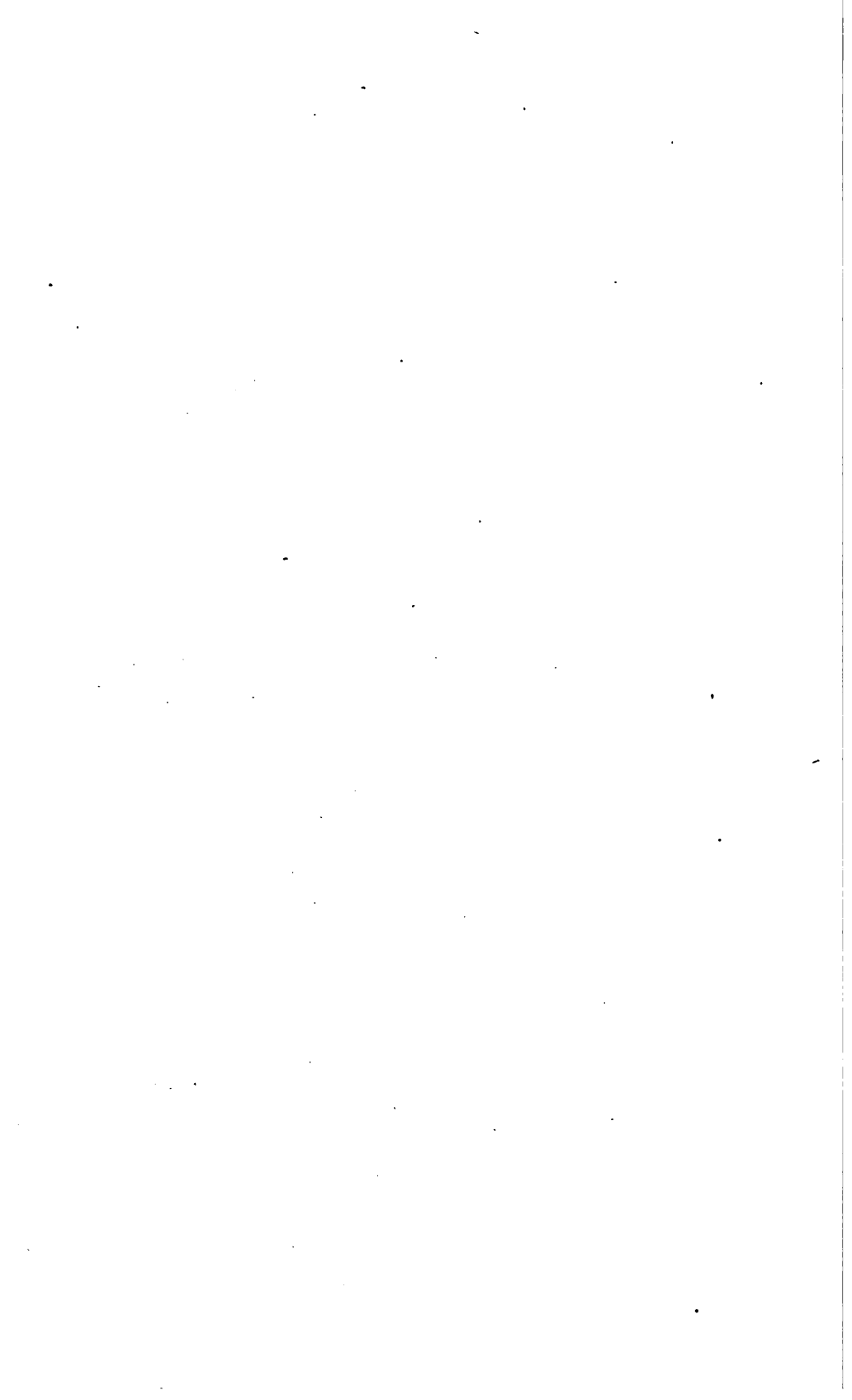
7. What specific forms of society, and accompanying forms of co-operation are discoverable in the history of civilization? Make a table of such and compare with those you find in your reading. Are the forms of co-operation necessarily joined with the type of society with which they are actually associated in history?

8. Compare Fite and Cooley and find a common denominator for their discussion? Does Follett solve their difficulties? In some specific instance of your activity separate the predominantly individualistic and social factors. What proportion of your activity is done solely from the point of view of your own gain, and with the aid and assistance of no one else? Is this a necessary condition of associated living?

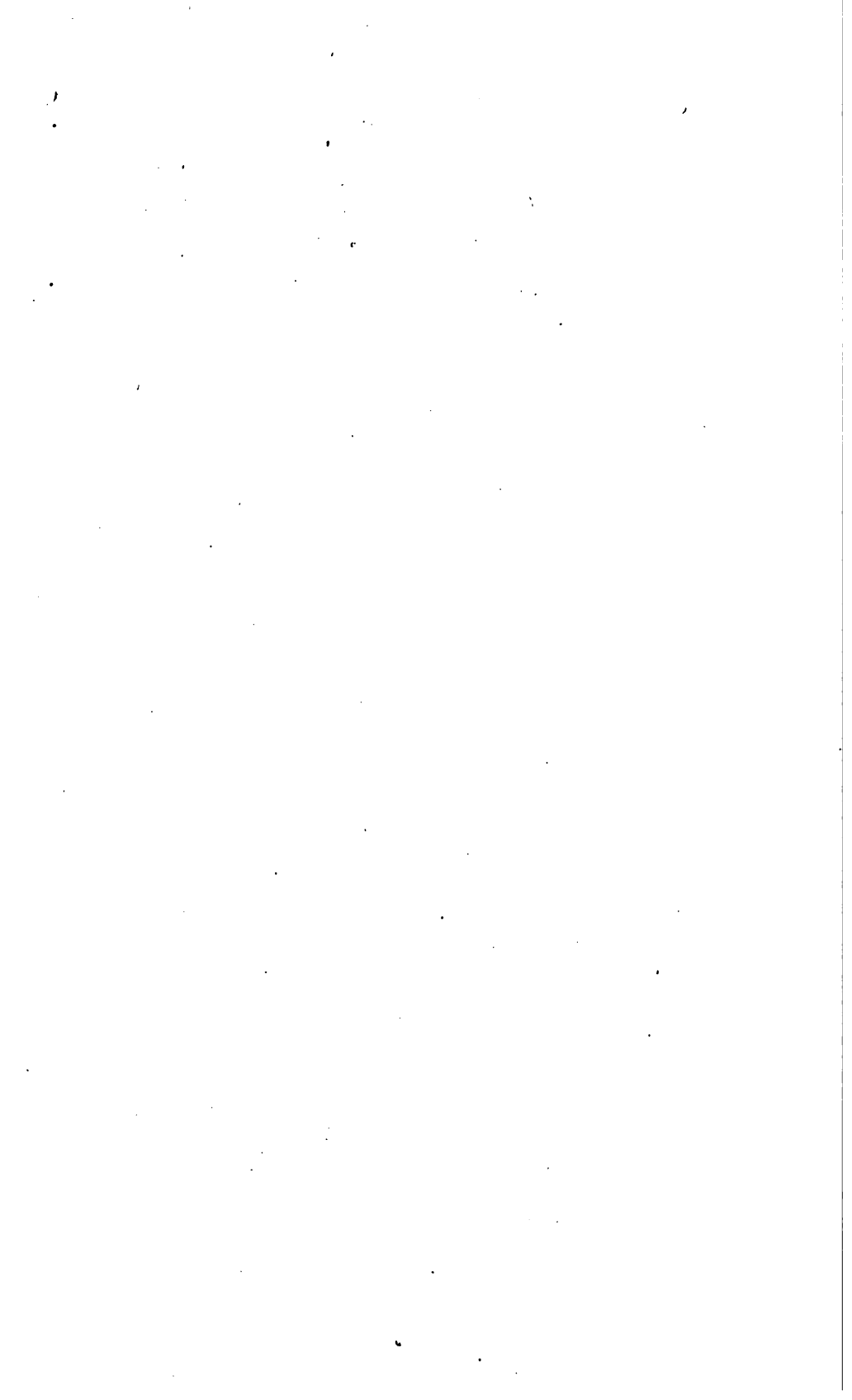
### *References*

I. Baldwin (1) (2); Cooley (1) (2) (3); Ross (1) (2) (3); Fite; Follett; Trotter; Hobhouse (3); Conway; Kropotkin; Le Bon; McDougal.

II. Rousseau; Stirner; Thomas (1); Thorndike; Tylor (2); Wundt (1); Ward, L. F. (1); Webster; Wallas (1) (2).







## VII. *The Growth of the Self*

1. Where does the really primitive man draw the line between 'himself' and,—a, the group of which he is a member,—b, the external world? What would a 'radical' be in a primitive society or group? Explain.

2. What differences in all these things with us? What factors have seemingly been most influential in producing the modern conception of the self? That is, trace the development of the wider conception of self-hood since primitive times. Is it wider in all respects? What general historical periods can you name when typical ideas of self obtained?

3. Can you show parallel changes in the conception of such things as marriage, property, slavery, education, religion, ethics, material invention, etc., etc? Compare sheet IV, (Factors Entering into the Attainment of Progress), and make a preliminary distinction between the physical and the psychical as factors in the development of society. What are the things mentioned above in this question? Are they mental or physical?

4. Why are the majority of primitive codes of law or conduct negative, i. e., why do they forbid this and that rather than command this and that? Does this throw any light on the nature of the self of primitive man? What is the 'animistic' attitude of mind, and what does it imply?

5. What the some of the chief differences between the self you had or were when you were five years of age, ten years of age, and at present? Does it make any difference whether you say 'had' or 'were' in the above question? Explain. Is the self of a child the same as that of a primitive mature man,—as a primitive child of the same age,—as a child of the same age of a different group,—of a different country or race? Show differences and likeness in concrete acts, if possible.

6. In what respects, at the present time, is the self least limited or definite, i. e., open to free growth? Where most limited, that is, subject to strict control? Why is this? Is it wise? What would be better conditions, if any? What can be done about it?

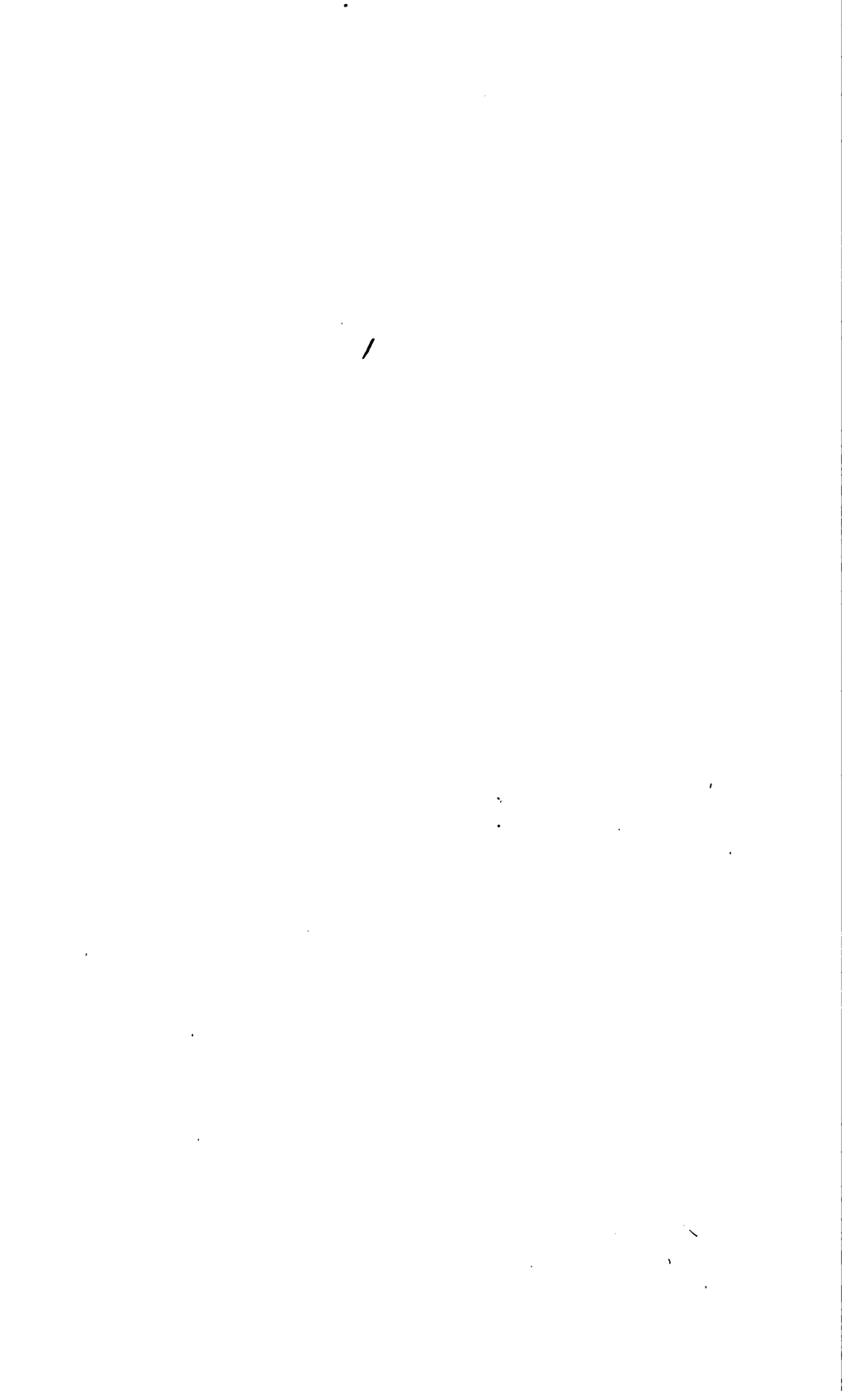
7. What are the agencies at the present time, in this country, that are most active in shaping the self of children,—of adults,—of men,—of women? Are they the most desirable agencies? Why not? How change? Are there competing agencies in the field? What are the prospects?

### *References*

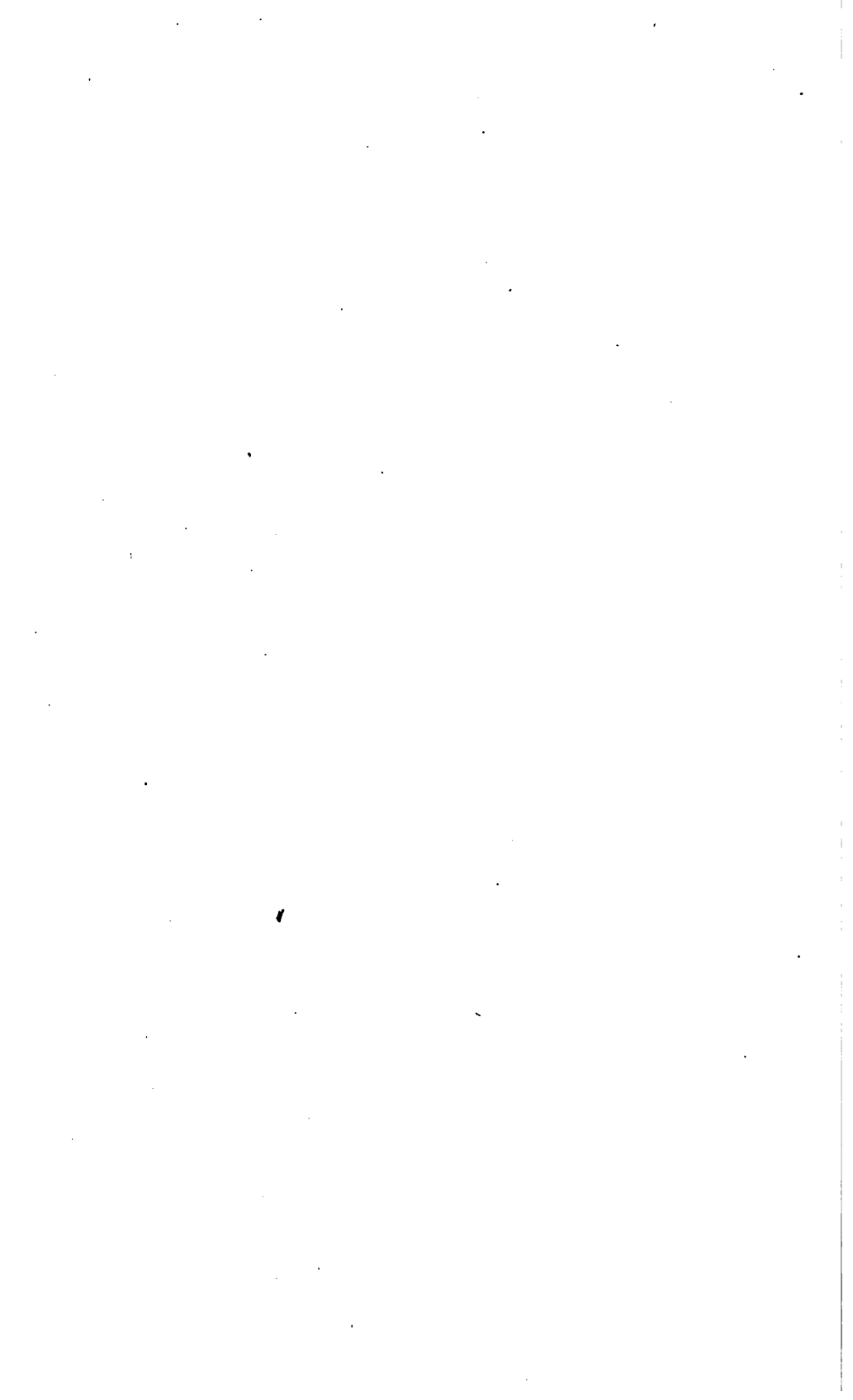
I. Baldwin (1) (2) (4) (5); Cooley (1) (2) (3); Boaz; Conway; Chapin (2); Dugdale; Clodd; Conklin; Blackmar; Ellwood (1); Fite; Follett; Kropotkin; Small and Vincent; Smith S. G.; Hayes.

II. Seward; Romanes (2); Rivers; Starr; Spiller; Thomas (1); Tyler; Ward (1) (2) (4); Tarde (1) (2); Keller; Warren; Watson; Wundt (1); Woods.









### *VIII. Character of the Self*

1. Show the mutual relationships of the words,—Self, mind, consciousness, soul, and relate them all to the term 'experience'. Is there something 'back of' the self, the mind, etc?

2. Explain the phrases,—“The mind is a dynamic unity,” “The self is a developing entity”. What can you offer in support or criticism of these phrases? Are those phrases true of both the individual, and, in an analogical sense, of a larger self? Explain. Discuss, in this connection the phrase, “The *I* in man is the expression of the co-working of the processes and impulses of the brain”. What criticism or support?

3. Have we more than one mind, more than one self? What is the meaning of the phrases, 'being of two minds', 'being beside one's self', 'being out of one's mind', etc., etc.? What constitutes a 'center' for any one of these 'partial' selves? Is there a center for the organization of all these partial selves? Always? For every one? Explain. What is the occasion for the activity of such partial selves?

4. How have such partial selves come into being? Have different experiences contributed more particularly to certain centers of organization? In your own experience endeavor to trace out the rise, the growth and the final solution (if affected) of some out-standing center of experience which exists or existed as such. What was the cause of the solution? Is such a solution always possible? Desirable?

5. Is the self, as a whole, stable or fluid? Are certain of the lesser selves more or less stable or fluid? What determines the extent and 'direction' of 'flow'? Can you recall any notable periods of rapid growth of the self, and the attendant circumstances?

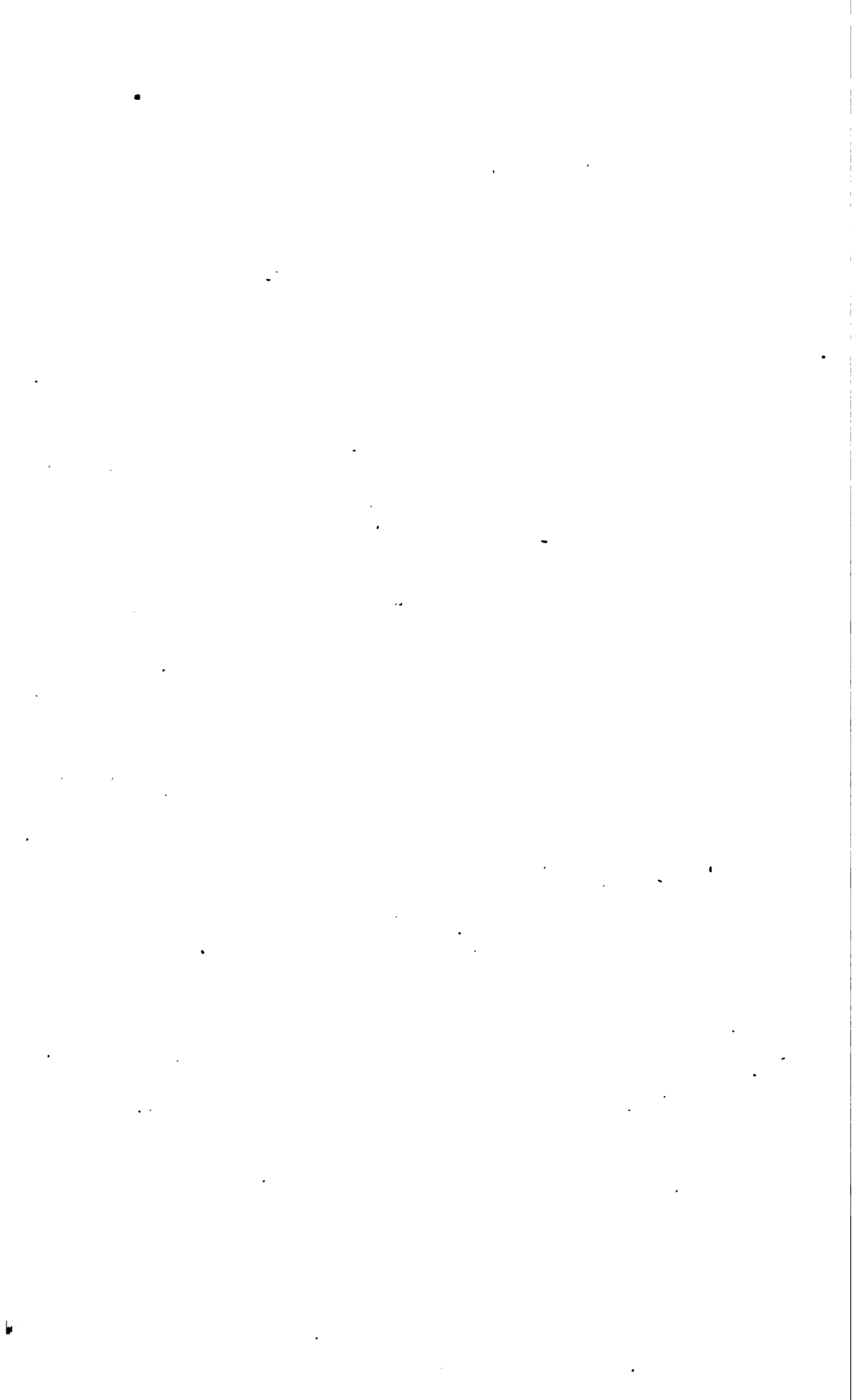
6. Show the relation of the conception of Progress as developed in previous discussions and papers with the conception of the self as here developed. What is the significance and meaning of the term 'selfishness' in this connection? What, on the basis of this discussion, is 'unselfishness'? What type of self is probably most in line with the conception of progress as developed previously?

7. Name some of your present activities which engage all or nearly all of your largest self. Name some which engage little of it. Is it possible or desirable to find activity which engages all of the self, or would this lead to contradictions and difficulties? Can there be substitutions for certain activities of the self? What about war in this connection? Draw what corollaries you can for the school, the curriculum, method, teacher-training, etc., etc.

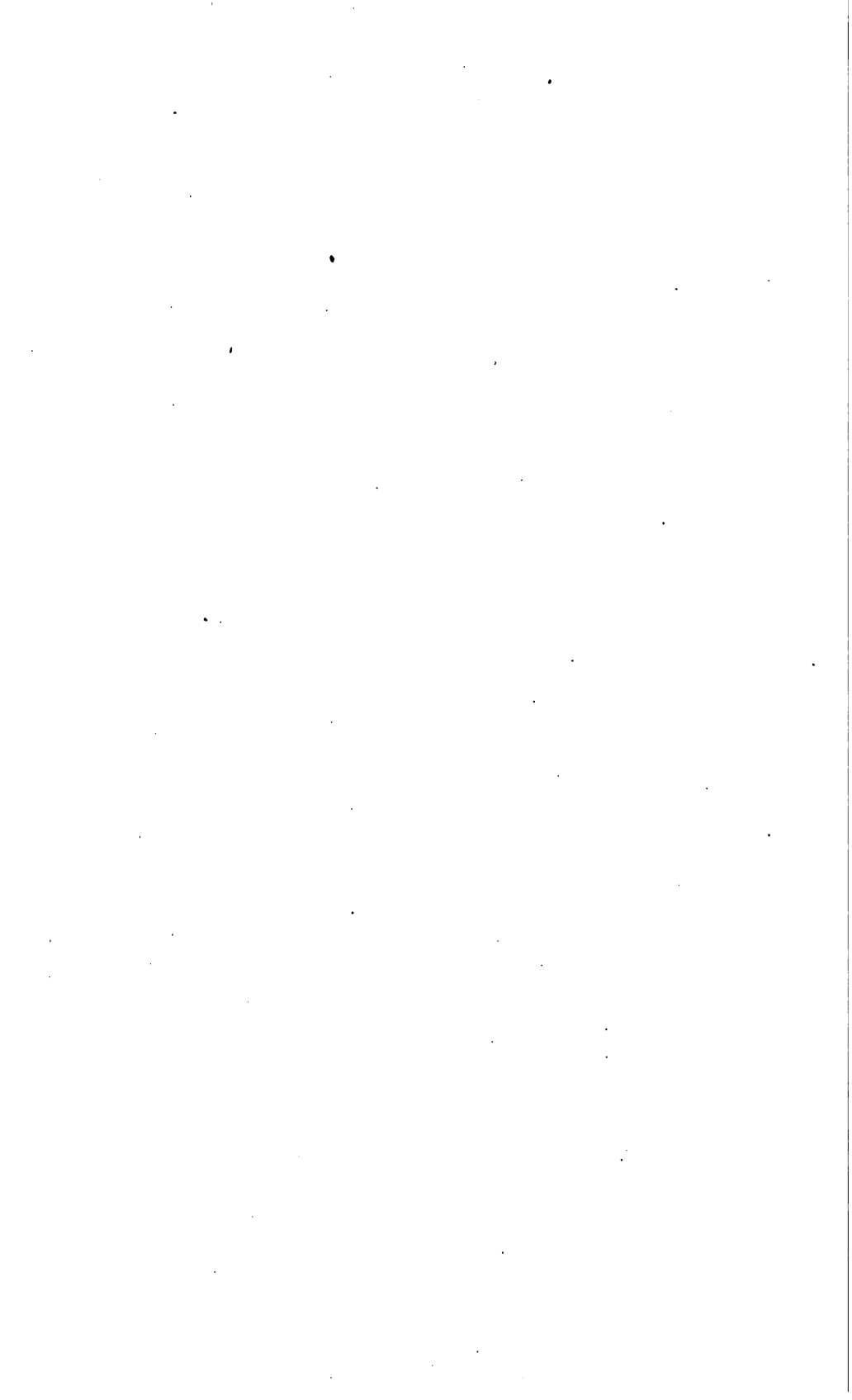
### *References*

I. Same as for Sheet VII; see also James; Dewey (1) (2).

II. Same as for Sheet VII; see also White; Rank and Sachs; Bosanquet; Durrant; Laird; Shaw; Brill; Merrington; Prince.







## *IX. Evolution; Some General Considerations.*

1. What, in a general sense, is the meaning of evolution? Does it imply progress, betterment, mere change, a goal, consciousness, effort, knowledge, satisfaction, etc., etc.? Is the conception of evolution, in every-day thought, comparatively new?

2. More specifically, what is Darwinian Evolution? What was Darwin's field of work, his method, his conclusions, his applications? Was this method the same as the method of science in general? What is an hypothesis, how arrived at, how tested, of what use? What general descriptive terms are applicable to this method?

3. Is the method of Darwin, or any considerable portion of it, applicable to the study of other fields than that to which Darwin in the main applied it? Has this been tried? With what results? What are the advantages, the dangers, the limitations, the cautions, etc., in this connection? What was the aim and the method of Spencer,—and his success?

4. What is the nature of analogy, and what is argument by analogy? What is the nature of induction, or deduction? Have any or all of these methods of argument been used by sociologists? With whom was each type the main one,—and with what success? What is the present trend? In what respect, if any, is Darwinism 'law'? (Confer discussion on Law.)

5. What, in the Darwinian sense, is the meaning of each of the following terms: variation, selection, adaptation, transmission (heredity)? Give examples of each in the field of biology. Give examples of each, if possible, in the field of the social sciences,—not mere analogies. Does anything of the Darwinian method apply to the field of the social sciences?

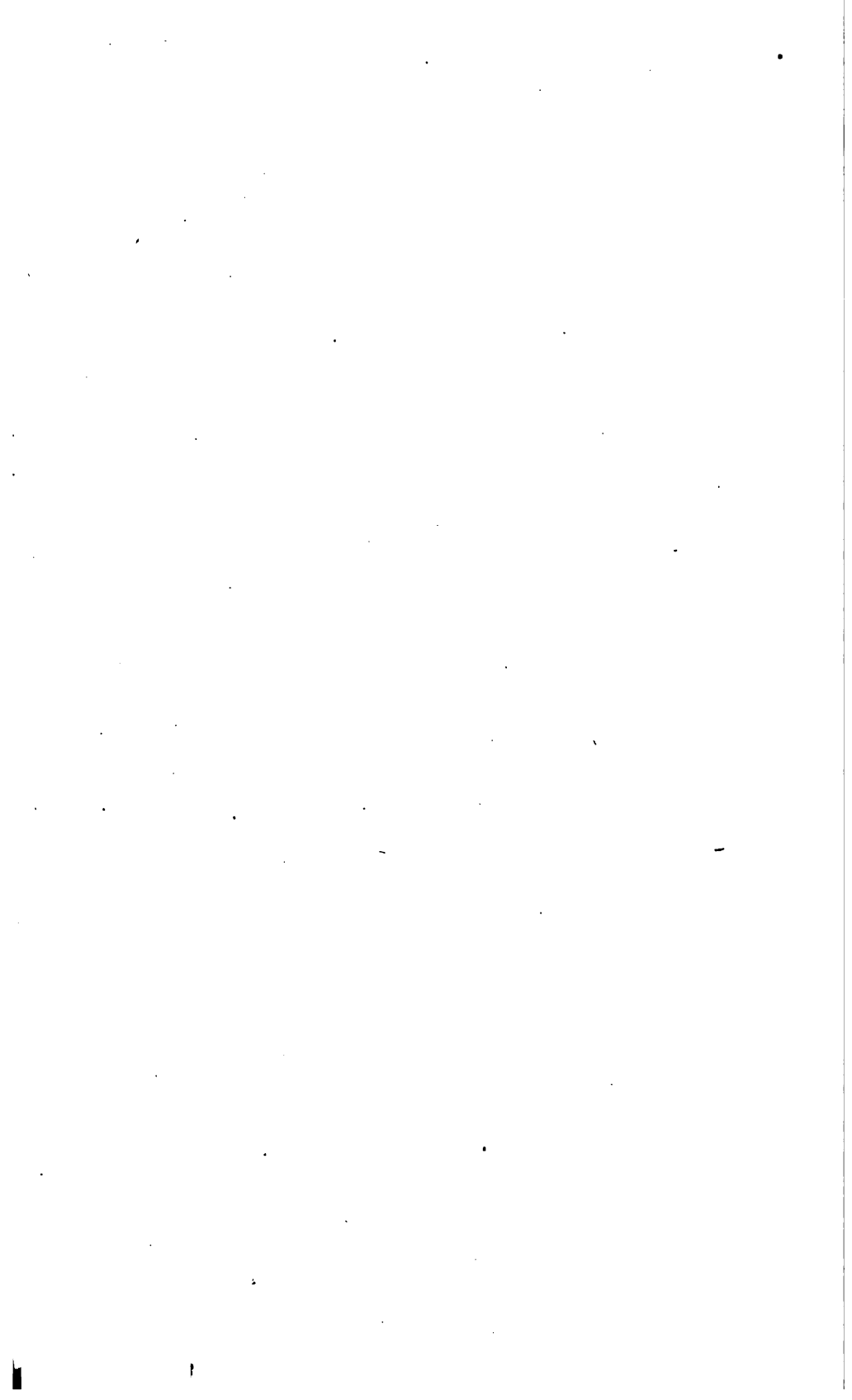
6. Explain the meaning and the evolutionary significance of reflexes, instincts, habits, consciousness, etc., in the evolution of more and more complex forms of life. Discuss in connection with the idea of evolution the following terms which have already been under consideration: continuity, connections between events, crucial, purpose, progress, etc. What is there, if anything, back of the evolutionary process which 'makes it go'? Has there been, at any time, an actual 'creation' of something new,—say 'intelligence'? What bearing would this have on the whole import of the theory of evolution?

### *References.*

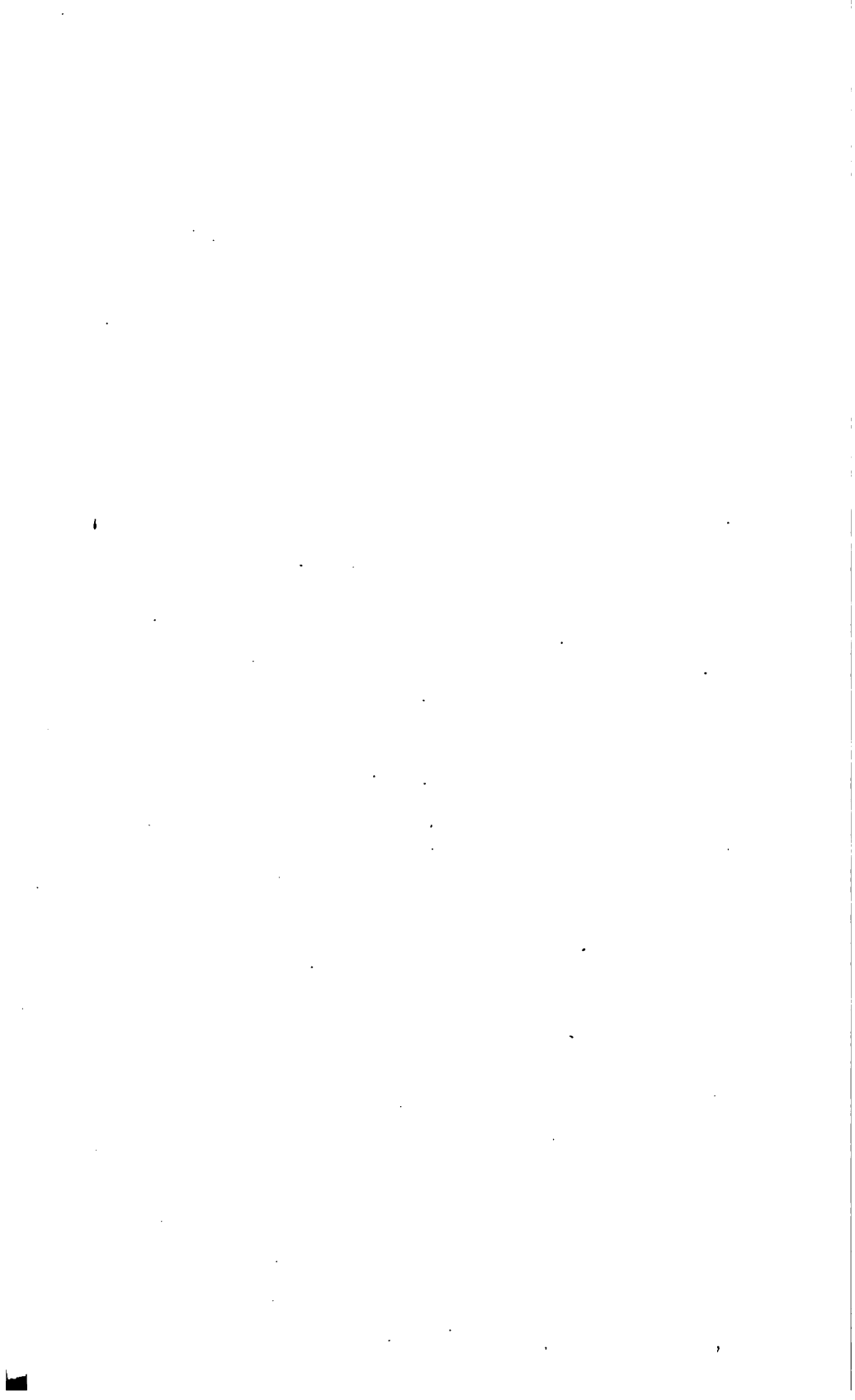
I. Bagehot; Baldwin (6) (7); Chapin (1); Clodd; Churchward; Conklin; Forrest; Boutroux (1); Kelley; Keller; Kidd (1) (2); Kropotkin; Mallock (2); Hayes; Todd (1); Adams, B.; Carver.

II. Crampton; Chapin (2); Osborn (1) (2) (3); Hobhouse (1) (2) (3) (4); Huxley; Patten (2); Romanes (1) (2) (3); Seward; Ward, L. F. (1); Wundt (1); Henderson, L. J. (1) (2); Haldane; Holmes, S. J.; Mallock (2); Morgan, L. (1) (2) (3); Rivers; Schurman; Sumner; Woods.









## *X. Variation and Adaptation*

1. Do both history as well as personal experience show the fact of variation in such things as marriage customs, property laws, educational ideas, etc., etc.? Does this apply both with reference to different times and countries, and also to the same country at different periods? What has been or is the cause of this variation? Is the meaning of variation passive or active, or both? Explain and give concrete instances.

2. Are there any limits to the possible variations of a custom or an institution, in a given society at some given period? Is this limitation to be explained by facts in its past history? By its ideals, purposes? What, in this connection, are 'social experiments'? Are they true experiments in a scientific sense? Why not? Could they be; should they be? In this connection, what are fads, fancies, the Patent Office, etc.?

3. Do the individuals of diverse periods, races, societies and countries differ more physically or culturally? What is the exact meaning of culture? Has it a personal as well as a social significance? Kultur? Of what is it a measure (in Darwinian terms)? What different elements or factors enter into the attainment of a 'fur coat' by men in a cold climate and a heavy 'coat of fur' by animals in the same habitat? That is, explain the process of adaptation in the two cases. What are ideals, traditions, purposes, in this connection? What about the instincts of man in this connection; do they play any part?

4. Differentiate carefully,—custom, folkway, taboo, mores, tradition, institution, etc., in this connection. Can you show an increasing functioning of thought in the activity of man? What are the things working against thought? Would it be possible for society to proceed purely in terms of thought? Desirable?

5. What is the criterion of a successful adaptation in the animal world, in the human world, in the social world of human beings? Do we find new criteria as we go 'up' the scale to man? What does 'up' really mean here? What is the meaning of morality in this connection? Is the sense of morality a cause or an effect of an adaptation? Does it come after or before? Always? What would be a definition of morality in this connection? Do we judge other societies and periods by our morality or by theirs or by both? What should be done? Is a tiger immoral; an Indian? Follow out this line of thought to its legitimate conclusions.

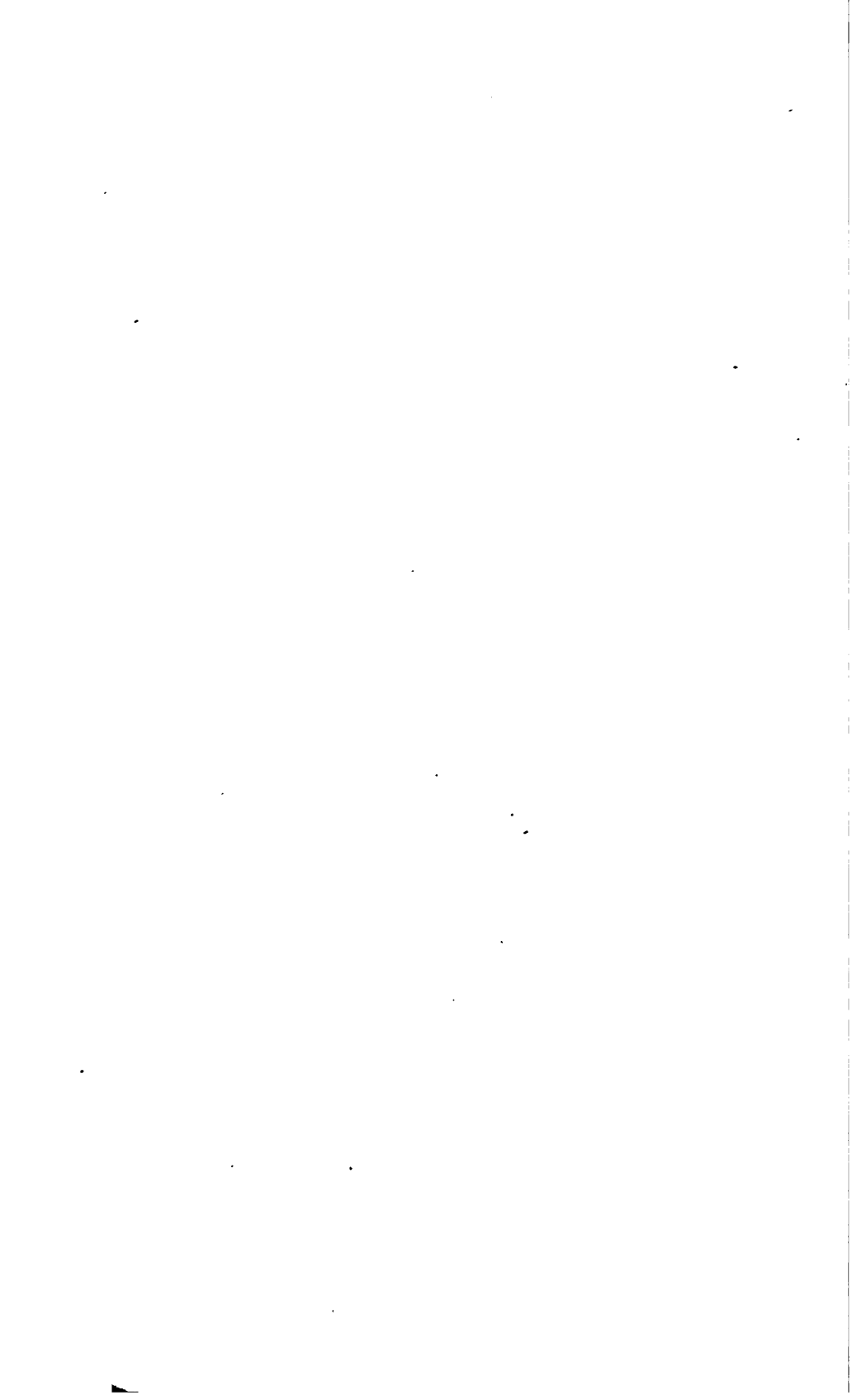
6. Outline, in some detail, as types of adaptation, the following societies: The Eskimo, the frontiersman, the city-dweller.

### *References.*

Same as for sheet IX.







## *XI. Selection and Transmission*

1. What are the mutual relationships between adaptation and selection? Are these two things different aspects of the same process? Has selection an active and a passive sense? What are the predominant characteristics of selection?

2. What part has war, conquest, policing, etc., etc., played in selection? In what kind of selection? Do societal methods of selection work on a different 'plane' of activity than those in very primitive communities or in the purely biological field? What can you say of so-called 'sentimentality' in this connection,—of patriotism, of race pride, of religious fanaticism?

3. Within a given state or society is there a struggle (under usual, normal conditions) for mere existence or for a desired quality or type of existence? Does a state at all correspond to a species? Is there any 'biologic war' between nations, races, etc., in the true Darwinian sense? Has there been a school of sociology (applied) which treated of this? Does this at all mitigate against the use of any Darwinian conceptions in the field of sociology?

4. In society, as at present constituted (say, in the U. S. A.), has thought any large share in selection? In what particular fields has it the most power,—the least? Why is this? Is there any hope of change? How much and in what directions would it be desirable?

5. Distinguish, again, in the light of all the above, between personal (germ) heredity and social heredity. What are the respective limits of each type? Which is most important? What are the agents for the transmission of culture, social habits, institutions, etc., etc.? Which operate most widely, which best, which are best organized, which most in a period of growth, which declining, which wholly bad? Discuss in this connection,—imitation, the instincts and the use which is made of them or might be, the relation of the growth of the individual and the history of the race (Recapitulation theory; Culture Epoch theory.)

6. What judgment is the group justified in making of the unforming member or sub-group within it? What limits should there be for the variations of the individual from the accepted 'normal'? What can or should be done when a member or sub-group refuses to adhere to the decision of the rest, the majority? Is the group at fault,—the individual,—or both? Is rebellion more tolerable in some lines than in others? Is it a matter entirely of early education? Discuss thoroughly and make a note of the new issues raised for further discussion.

### *References.*

Same as for sheets IX and X.









## *XII. The Family; Its Development and Significance*

1. What is the social significance of the family? In what sense is it a social unit? An essential one? What has been, until recently, its function? Is it losing its place? In what directions?

2. What was the origin of the family, and the factors which led to its formation and perpetuation? Was this an absolutely new creation? What about variation, selection, adaptation and transmission in this connection? Was reason a factor, instinct, economic need? What main types of family have existed, or exist to-day? What forms of marriage ran parallel with them in the development of society?

3. What was the relation of religion and ancestor worship to the development of the family? Did the family, then, arise for this reason, —i. e., were the main factors biologic, economic or religious? Compare conflicting views. Describe the activity and the responsibilities of the family in a primitive community. What is the nature and the function of the family among the Eskimo tribes? Recall discussion on the self in this connection.

4. Describe the activity and the function of the family in Colonial Times in America. Trace the changes which the family has undergone since that time, parallel to changes in economic, political, industrial and social spheres. Has the change been due only to economic forces? Contrast the apprentice system with the factory system.

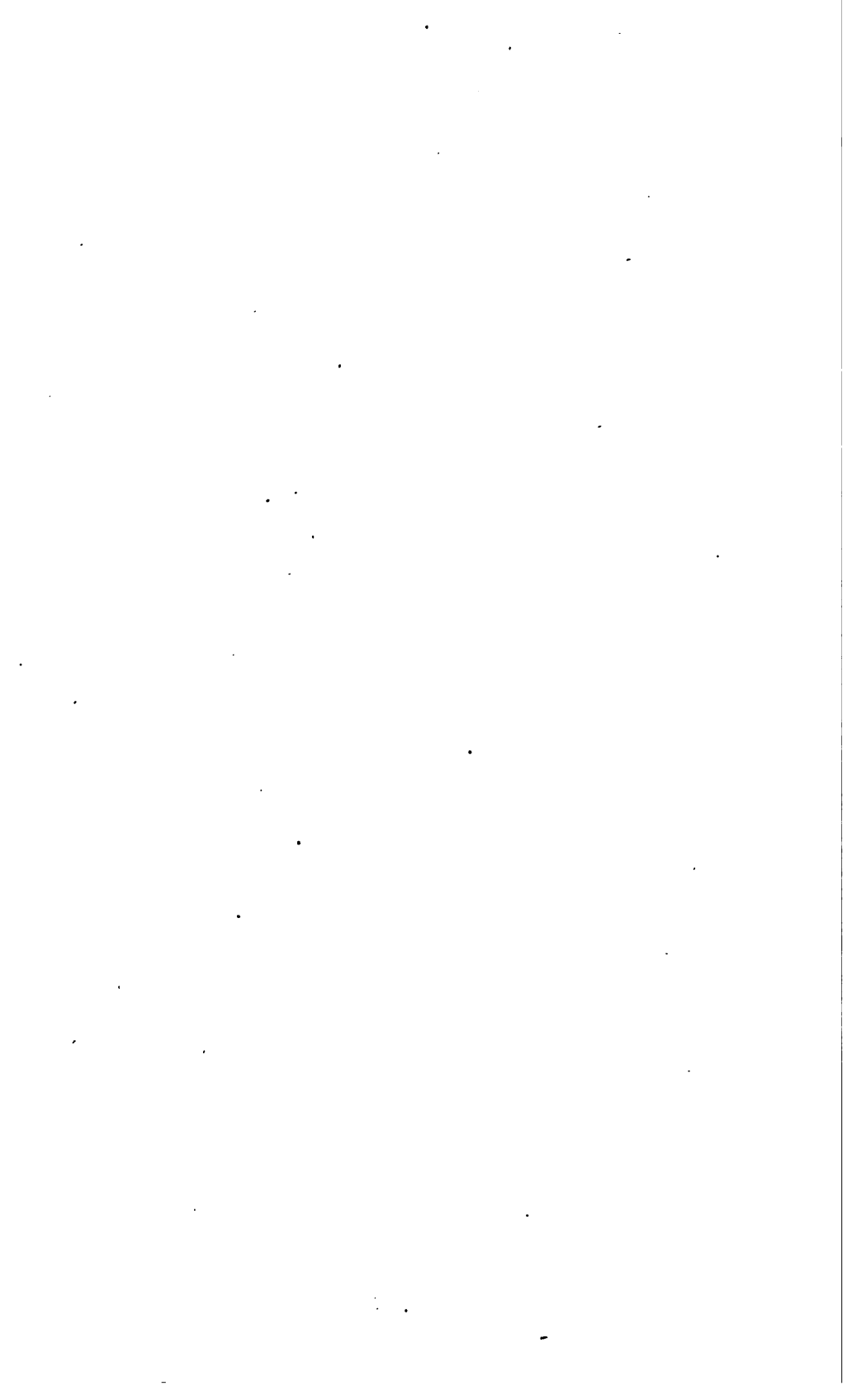
5. What are the mutual relationships to each other of, a—Women working outside the home, and b—changes in the nature and functioning of the family? Which is cause, which effect? Entirely? What about the labor of children in this connection? Are individual parents and families at fault, or society at large? How so? What about the nature of city environment as such, the type of school and the necessary absence for the day to attend it? What of the changes in popular thought, due to new ideas in science and philosophy and religion? Has the current unrest touched the traditional ideas about the family, the position of women in society, the relation of the sexes, the economic functioning of an individual?

6. What are the facts in connection with the decrease of the size of the family, the decrease of the marriage rate, the selective action of present conditions in determining which families, under what conditions, shall have children, and how many? Is it the concern of the parents alone whether the family shall be large or small? What does 'concern' mean here? Do the concepts of purpose and progress enter into this? If it is the concern of the social body, what changes might bring about different, and socially more desirable conditions? Can the question of family be settled without reference to practically all present social conditions? Which are most important?

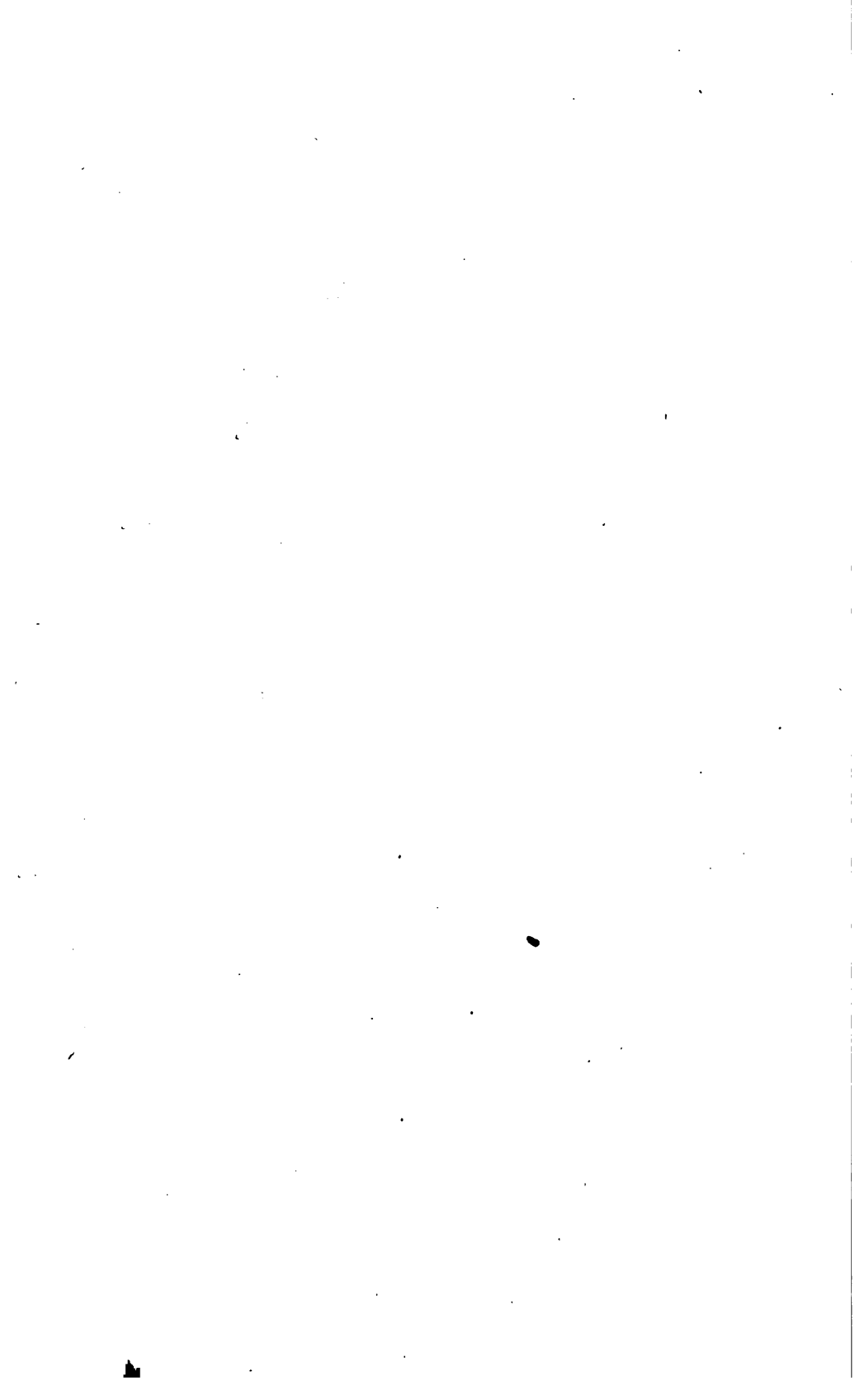
### *References.*

I. Abbott; Breckenridge and Abbott; Brandt; Cadbury; Dealey; Mason; Parsons; Todd (2); Wallas (1); Blackmar and Gillin; Hayes; Dealey and Ward.

II. Ellis (3) (4); Goodsell; Hearn; Hart; Letourneau (3); Spargo; True.







### *XIII. Present Conditions and the Family*

1. Is the present 'unrest' in connection with the family entirely unparalleled in history? What of Rome, Greece, the Middle Ages, the 17th and 18th centuries? Has each period had the same problem? How might it be stated in general terms?

2. Outline, in some detail, the effects of alcoholism, individualism, 'sex-antagonism', the movement for 'economic independence' of women, the desire for wealth, the higher standard of living, the city environment, decline in the authority of revealed religion, etc., etc., upon the family. Find, in your readings, still other hypothetical 'causes' of the conditions that at present exist. Can you sum all these separate 'causes' into one more comprehensive statement?

3. What of the question of divorce in connection with the modern family? Is divorce a cause or a result? Both have a common cause? Does divorce occur more frequently among poor or rich? Can anything be judged from this? Among the childless or those with children? What about the average duration of marriage before divorce? Differences in training, social status, occupation, ideals, temperaments? Is divorce a typical American solution? Has the nature of the society, the government, the religion any connection here? Is the condition on an increase?

4. Does all this point to the production of a new form of associated living of the two sexes, i. e., a new form of family, or marriage? What part does thought play in the choosing of a mate, in solving the problem of associated living, in preparing for the coming of children, and their upbringing? Could thought dominate the situation,—more than at present? What instincts are involved? What 'experiments' have been made or are being made in the field of the family?

5. What part does the state play in the control and the activity of the family? Is a larger or a smaller activity on the part of the state desirable? What of the state control and upbringing of all children? What of Sparta, Plato, Russia, in this respect? Would this solve the problem in every respect? What elements would be neglected?

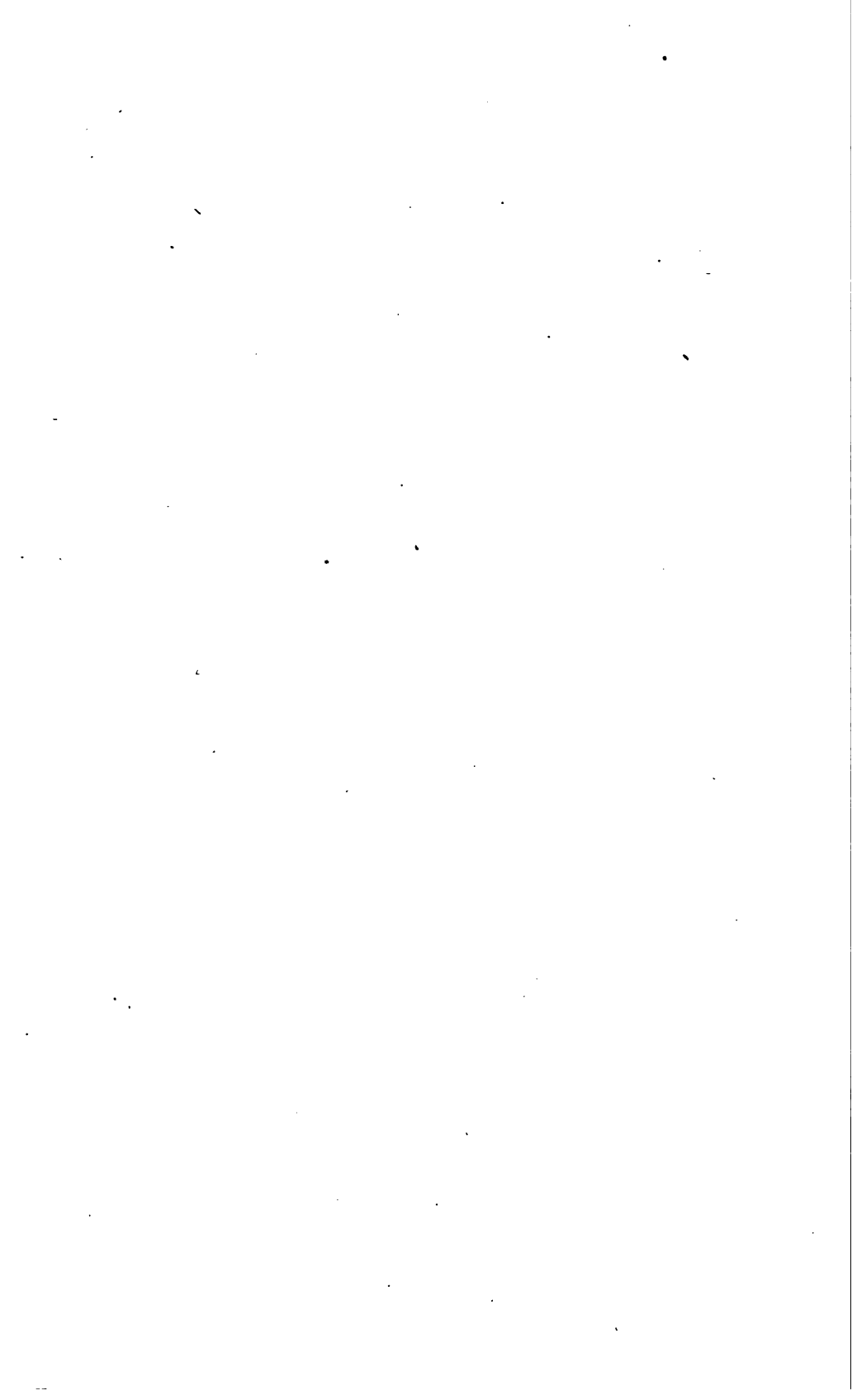
6. Would stricter or less strict divorce laws, or marriage laws aid in this matter? Is the difficulty that marriage is considered merely a personal matter, and not a social obligation? How could this be remedied?

#### *References.*

I. Same as for Sheet XII and as follows: Adler; Brooks; Breckenridge; Folks.

II. Same as for Sheet XII and as follows: Dugdale; Gillin; Lichtenberger; Lombroso and Ferrero; Smith, S. G.; Thomas (2); Veblen (2); Westermarck (1).









#### *XIV. The State: Its Nature, Origin and Development*

1. Distinguish between the terms: society, state, government. Which is the more fundamental? Are all organized societies also states? What of the early American Indians, the Greek cities of 500 B. C., the Eskimo tribes, a frontier mining camp? Enumerate the several distinguishing characteristics of a state as such. Which are most essential? Can you depict a society without government, a state without government?

2. What, presumably, is the purpose of the state? Is it social or individualistic in its aims? Always? What was its origin,—psychologic or institutional, i. e., did it develop out of previous institutions, or from the psychologic nature of associated individuals? What of the family in this connection? Does the existence of a state indicate more social purpose, i. e., conscious purpose in connection with others,—or may it, at times indicate quite the opposite? Explain and give examples. What of Kant's dictum, in connection with the organization of a state?

3. Indicate the function of the following in the formation of the state: property, desire for wealth, religion, coercion, conquest, war, blood-relationship, real or fancied racial affinity, common customs and traditions, common purposes and ideals, conscious thought, instinctive reactions. What different forms of sovereignty have existed or now exist? Show the connection of each to the above motives. What about consciousness of kind?

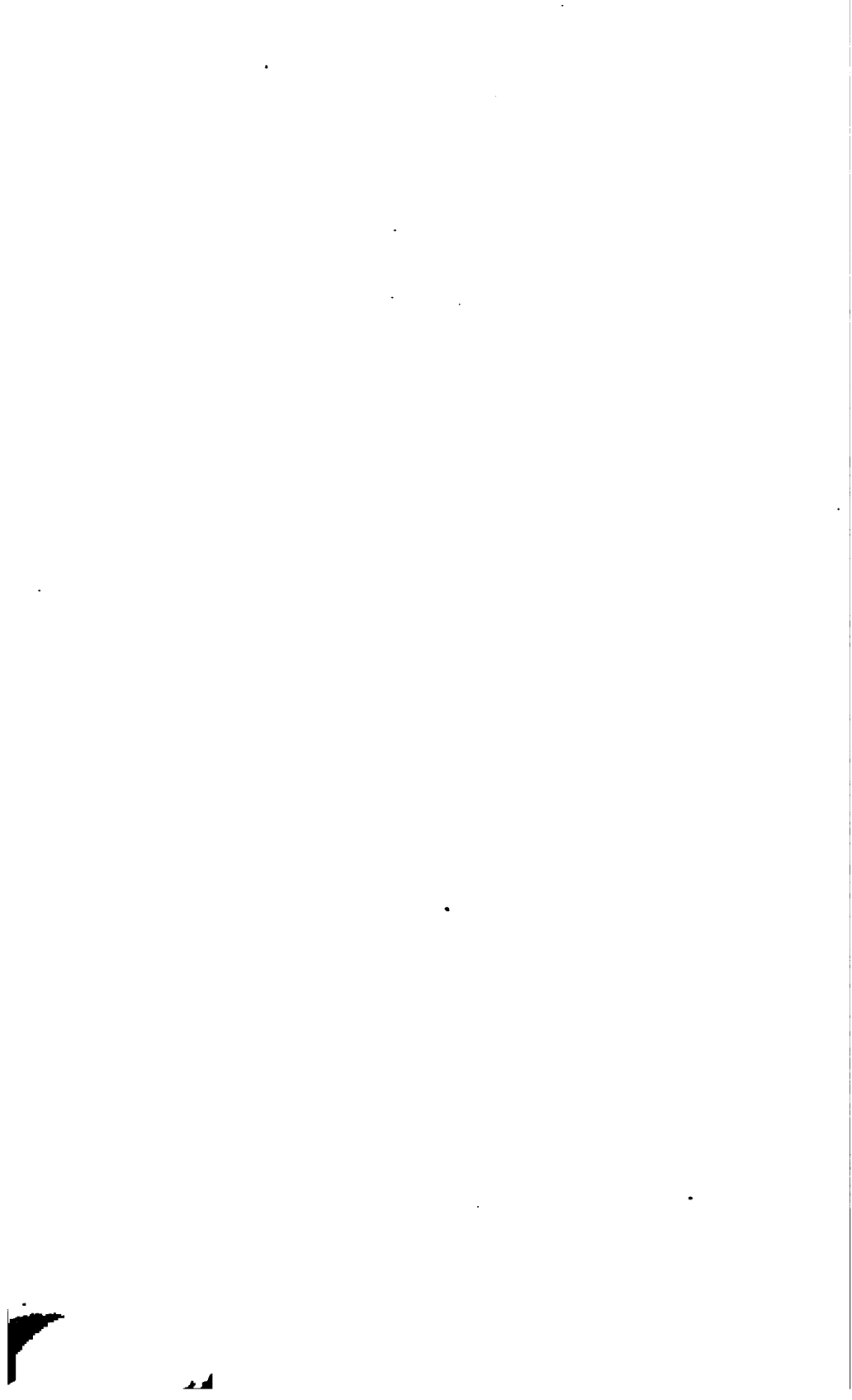
4. What analogy is there between a king and the head of a family? How, then, did the different forms of governmental activity develop, i. e., the judicial, the executive, etc., etc.? What part did thought play in this, or was it a purely mechanical evolution? Whence came the definite codes of laws which now exist? Are the present codes purely restrictive,—or do they in any sense aim at social development? Examples. What was the process of federation of states? Under what conditions, and with what purposes? Is the process complete? What of progress in this connection?

5. Is the present idea or concept of the state also subject to criticism? In what directions? From what sources? What are the essential functions of the state? Discuss in this connection,—Keeping order, protecting property, defining marriage rights and rights of children, regulating transfer of property, inheritance, debt-laws, contracts, defining crime and providing punishment, defining political rights and duties, regulation of trade and commerce, labor, education, industry, sanitation, the care of the poor, food laws, etc. Are all of these properly functions of the state? Have more important ones been omitted? What is the direction of the efforts at reconstruction?

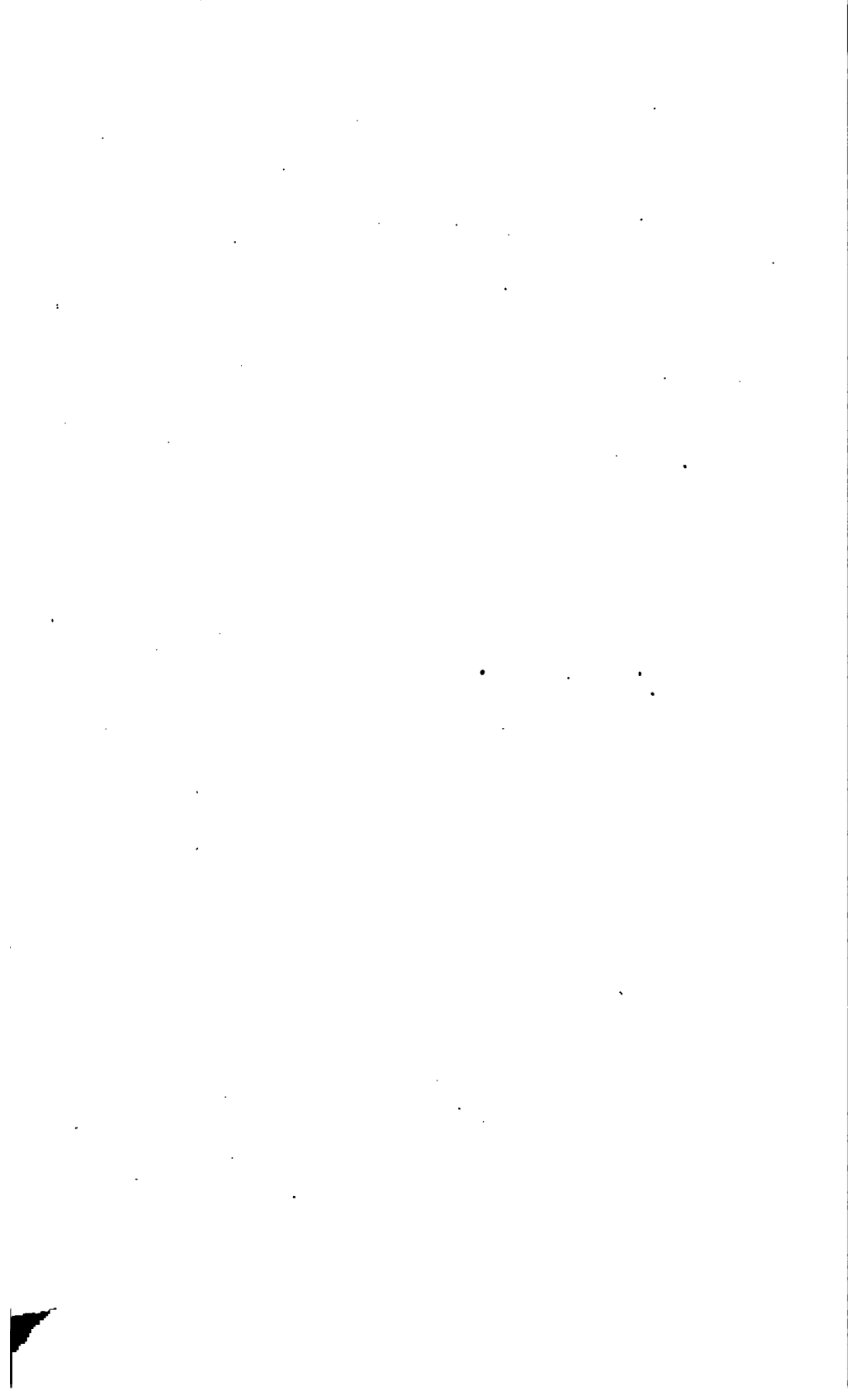
#### *References.*

I. Hayès; Blackmar and Gillin; Dealey and Ward; Forrest; Follet; Giddings (5); Kelley; Keller; Wallas (1) (2).

II. Bagehot; Baldwin (8); Bentley; Coulanges; Hearn; Hobhouse (4); Hobson.







## XV. *The Nature of Democracy: Its Critics*

1. Is democracy a form of state, government or society? If all, which primarily? What forms of democracy have existed and with what success? Is democracy also something more,—an ideal? In what sense is this true? Discuss, in this connection, representation instead of direct presence of each individual at all functions of the state; the rule of the majority, the education of the electorate, the ideals and purposes involved. What program of education in the school and out can you suggest? In terms of what ideals, aims and purposes? Is democracy individualistic, or do its ideas take account of the social nature of the individual?

2. Discuss in connection with current criticism of democracy: the economic interpretation of history, the idea of class struggle (confer Darwinian evolution), anti-intellectualism, the theory of the supremacy of the emotions, individualism as a philosophy and political theory, divine right of birth, wealth, etc., the superman, the theory of the incompetence of the 'man of the street', etc.

3. What is socialism, as defined by the Marxists? What type of society, state and government does it propose? What are its reasons for the criticism of democracy, its aims and purposes? What does it neglect?

4. What is syndicalism? Its aims, purposes, its platform for reconstruction, if any? The role of violence, and its reason? (Sorel).

5. What is anarchism, in the strict and exact sense? Its aims, purposes, its platform, if any, for reconstruction? What instincts are stressed, which neglected? What do you think of the program of Russell or Kropotkin? Bakunin?

6. What is Bolshevism? What is the 'dictatorship of the proletariat', and who are the 'workers'? Discuss the connection of democracy with labor and its reward, capitalism, leisure class, etc. What seem likely directions of change in the present democracy? Should the state extend or restrict its field of activity?

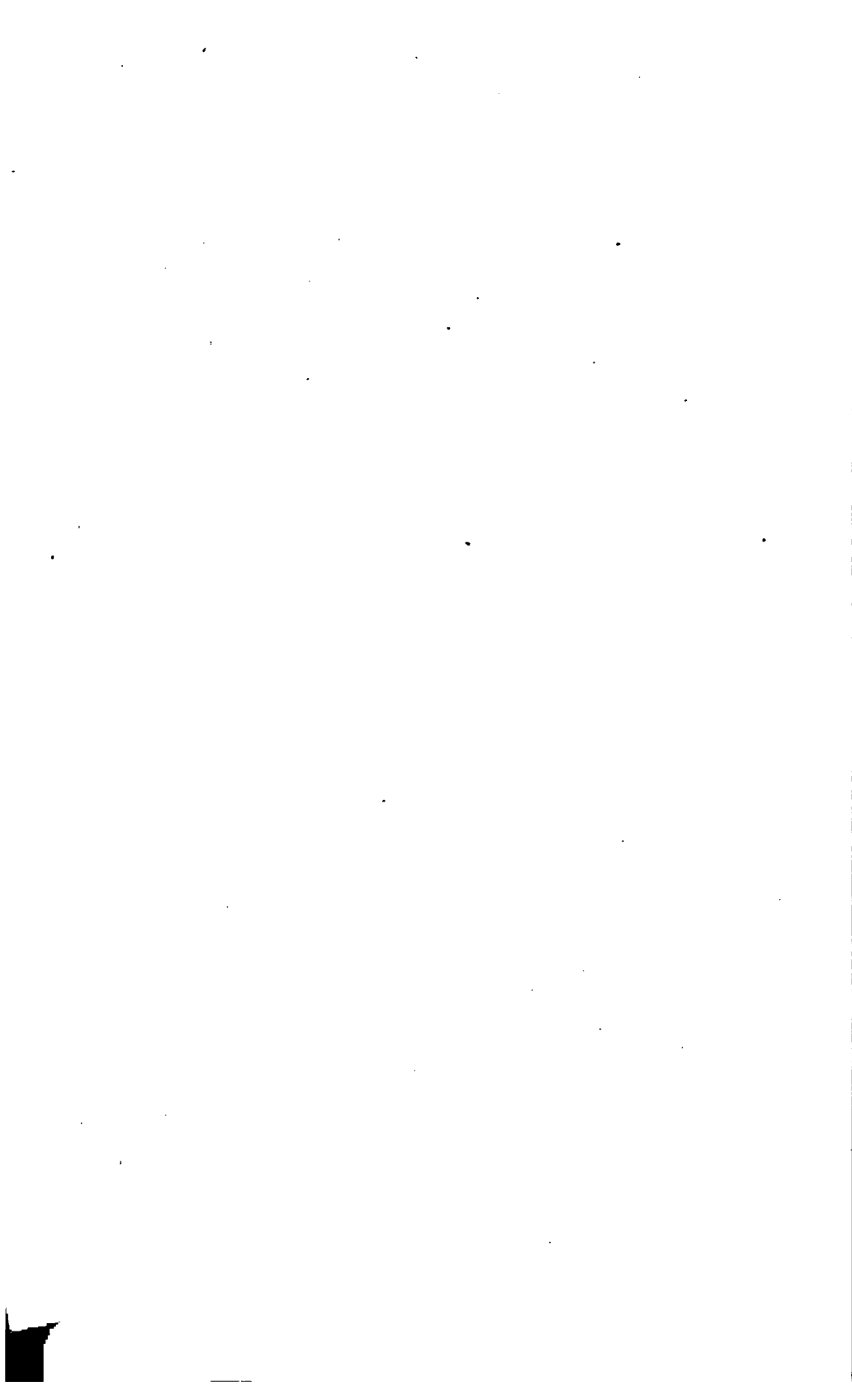
7. Is democracy, or any form of associated living, purely a matter of thought, i. e., will a mere knowledge of the best method of living make it a fact? What else is there to consider? What, besides our thought about a thing, determine our action? How will these other things be controlled and directed? By whom, for whom?

8. What of the Boy Scout Movement, the Girl Scouts, the Big Brother and Big Sister Organizations, Neighborhood Parties, Councils and Associations, Community Centers, Occupational-Group-Organizations, etc., etc., in connection with the idea and the practice of Democracy?

I. Addams; Bentley; Follett; Cooley (1) (2) (3); Wallas (1) (2); Dewey (1) (2); Hayes; Blackmar and Gillin; Ross (2) (3).

II. Brown (1) (2); Coulanges; Zimmern (1) (2); Dewey (4); Hearnshaw; Hobhouse (4); Hobson; Kropotkin; Mallock (3); Mackenzie (1) (2); Perry; Walling; Sorel; Zenker.









## *XVI. Property, Wealth and their Significance*

1. What, in primitive society, was the form of wealth and property? Are there groups at present in which there is little or no personal property? Under what conditions did property begin to center in the hands of a few? What is the present situation as concerns the wealth of the U. S.—How much is in the possession of the wealthiest 5%, etc?

2. What is the significance and value (in a human, social or individualistic sense) of property, i. e. of things that are one's own, to possess and use? Are things used entirely by and one's self,—does any part of their value have social origin? Is it merely pride, 'showing off'? Is there any instinctive basis for the acquisition of property? Does property ever become a sign of something else?

3. Under what social conditions does the use of money arise,—and what changes does it make in the ability to acquire wealth, new methods, new amounts, etc.? Does the possession of huge capital in money or other forms of wealth exert any influence on the community in other than economic directions? How so? Is democracy concerned?

4. If a member of a community, who acquires, say, \$100,000, (which he has not earned), and then, within the community, by means of trade and commerce, increase it to \$1,000,000, who has earned the difference? Is the community, in any sense, partly responsible for the increase? What about sharing in it? Might we say that wealth is created socially,—not personally? Does this, however, mean that each and every member of a group should have the same property? Follow out the argument here. Is democracy concerned?

5. What about the social significance of the inheritance of wealth? Is there any connection with the idea of progress here? Is it democratic to acquire huge wealth and then will it to the public for educational or charity purposes? What of the process of acquiring this wealth? Is wealth, then, not a personal but a social matter?

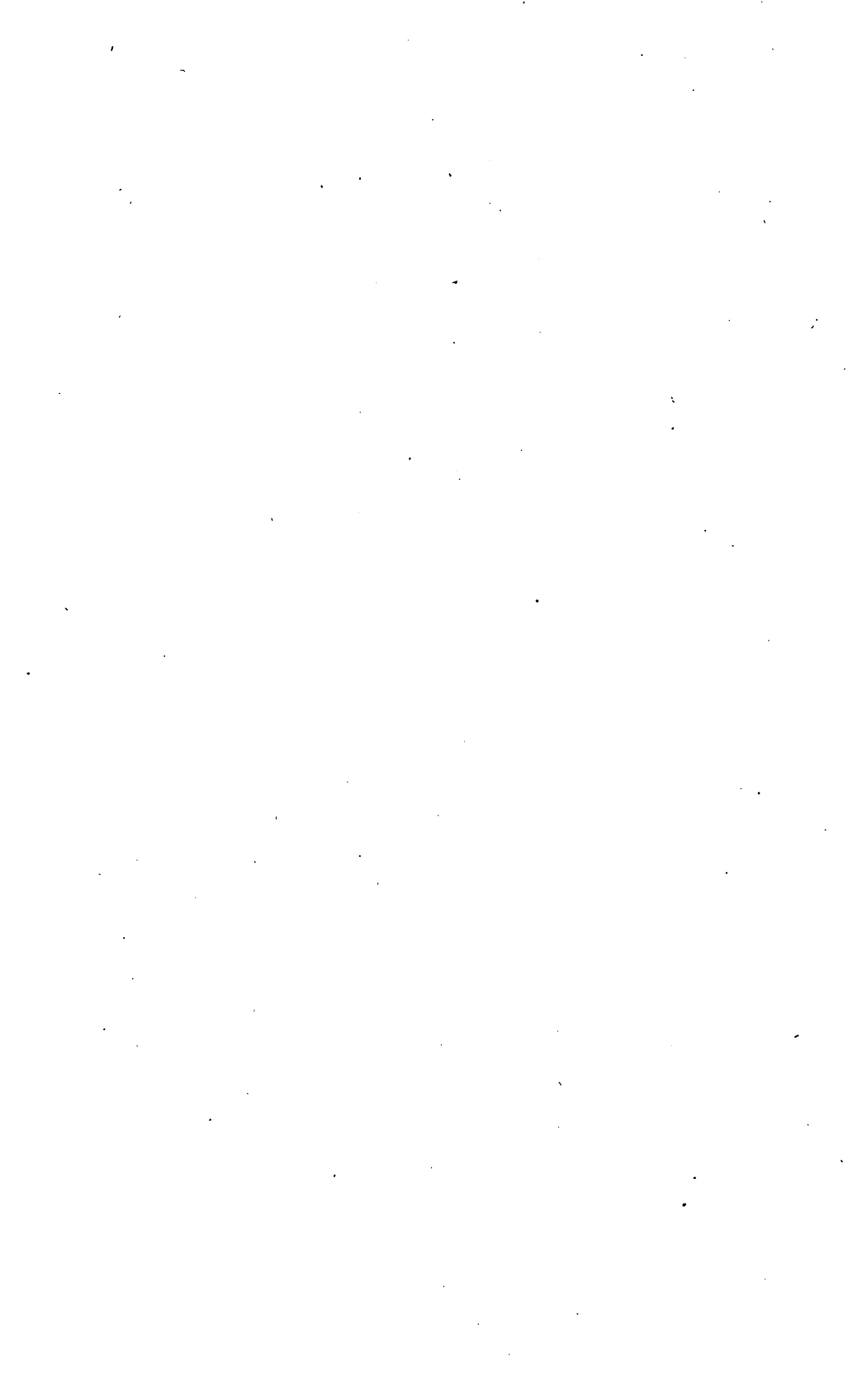
6. What of a dinner party for entertaining pet dogs, at an expense sufficient to feed and educate several poor children? What of valuable art for personal pleasure? What of democracy in this connection? Is it a mere question of more and better 'charity'?

### *References.*

I. Blackmar and Gillin; Hayes; Bolen; Chapman; Cory; Cole; Devine (1) (2); Hunter; King W I (2); Riis (1) (2);

II. Clark; Solenberger; Wallas (1) (2); Veblen (2).







## *XVII. Production, Wealth and Reward*

1. If wealth is a social creation what are the conditions of its production? Is wealth needed to produce wealth? Always? Should all who share in the production of some definite wealth be equally rewarded? Does democracy imply this sort of equality? Is the germ inheritance of all the same? The social inheritance? Can either be made so?

2. Should, then, a minimum reward be allotted to all who share in the production of wealth? What could be done for those who excelled the rest? What of those who refused to do anything? Are the difference between abilities in social functioning (bettering society) as great as present rewards seem to imply? Is the reported \$3,000,000 contracted for by a movie-star justly proportioned to the \$3,000 of a doctor? Is it a question of Darwinian 'fitness'? What of social ideals and systems of aims and purposes here; what of democracy as a form of associated living?

3. Would the interdiction of huge fortunes do away with ambition? What are the instincts and fundamental mechanisms involved here? What is the significance of 'Man does not live by bread alone'?

4. How much of the total time of the consciousness life is taken up by 'earning a living'? Does the effort to attain sufficient wealth to live on usually cease when this has been obtained? Why? What are the standards, the motives, the purposes involved? Are they social in the sense that they minister to social progress? What is the usual form of activity (other than acquisitive and gainful) which the wealthy indulge in?

5. Is it at all possible that the activity of the very wealthy is not as satisfactory to them as would be some essentially different type? What of the work which they do for charity, which was done for the war and the soldiers over-seas? Did this involve totally new situations, new responses, new emotions, new insights?

6. What of the theory that without great personal wealth and rewards no great men can be produced and that society cannot progress? Can you name societies which have or had little use of great personal wealth? Are they all primitive? Does this prove anything? Is it a question of a new education, a new ideal? Discuss this whole question at length. Can you name great men in modern society who labor for other things than wealth? What is their motive?

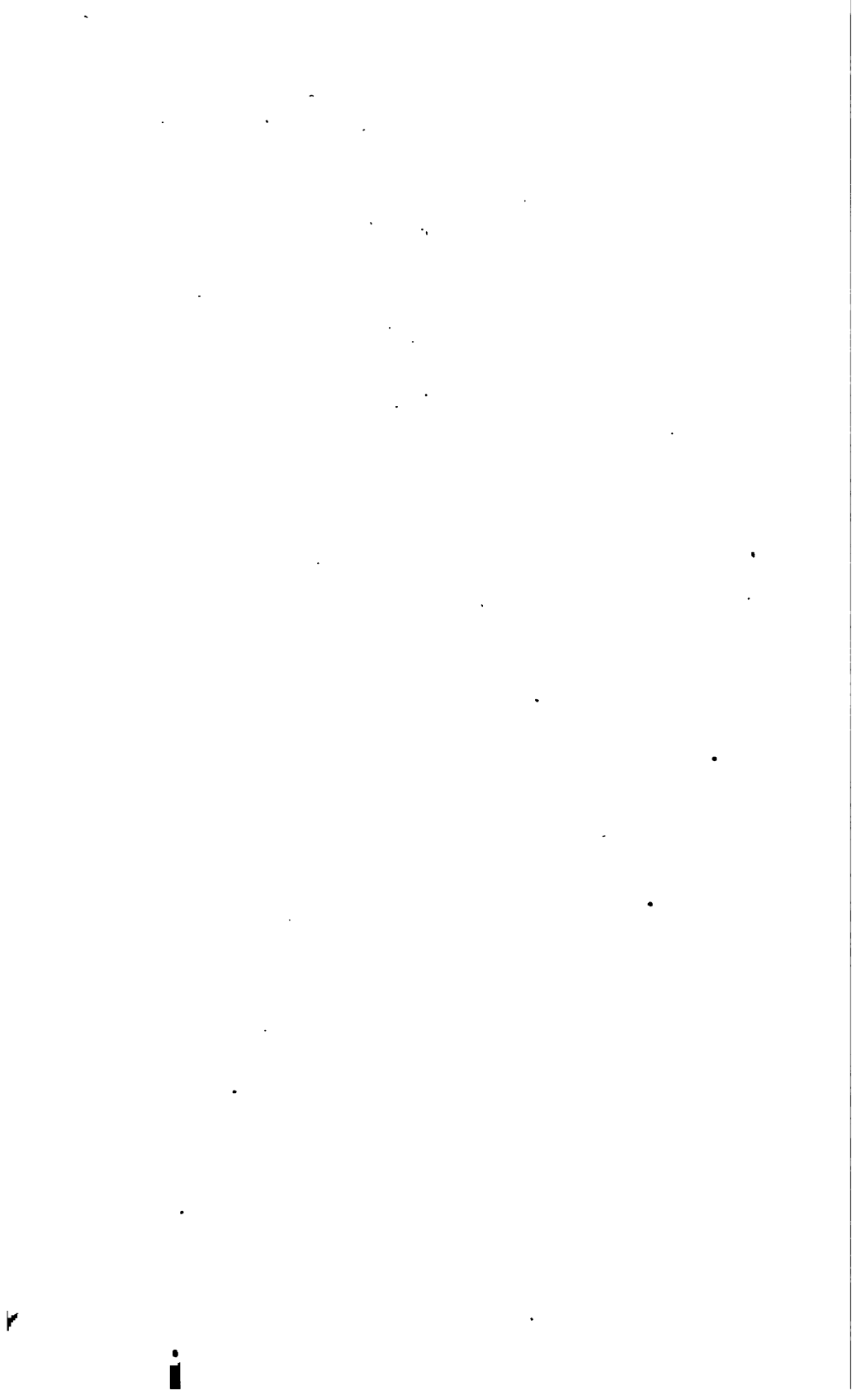
7. Criticize the type of society depicted in Russell's "Proposed Roads to Freedom." Do you think such a society could exist? What of the ideas of progress, democracy, continuity, an open future', etc. etc., in this connection?

### *References.*

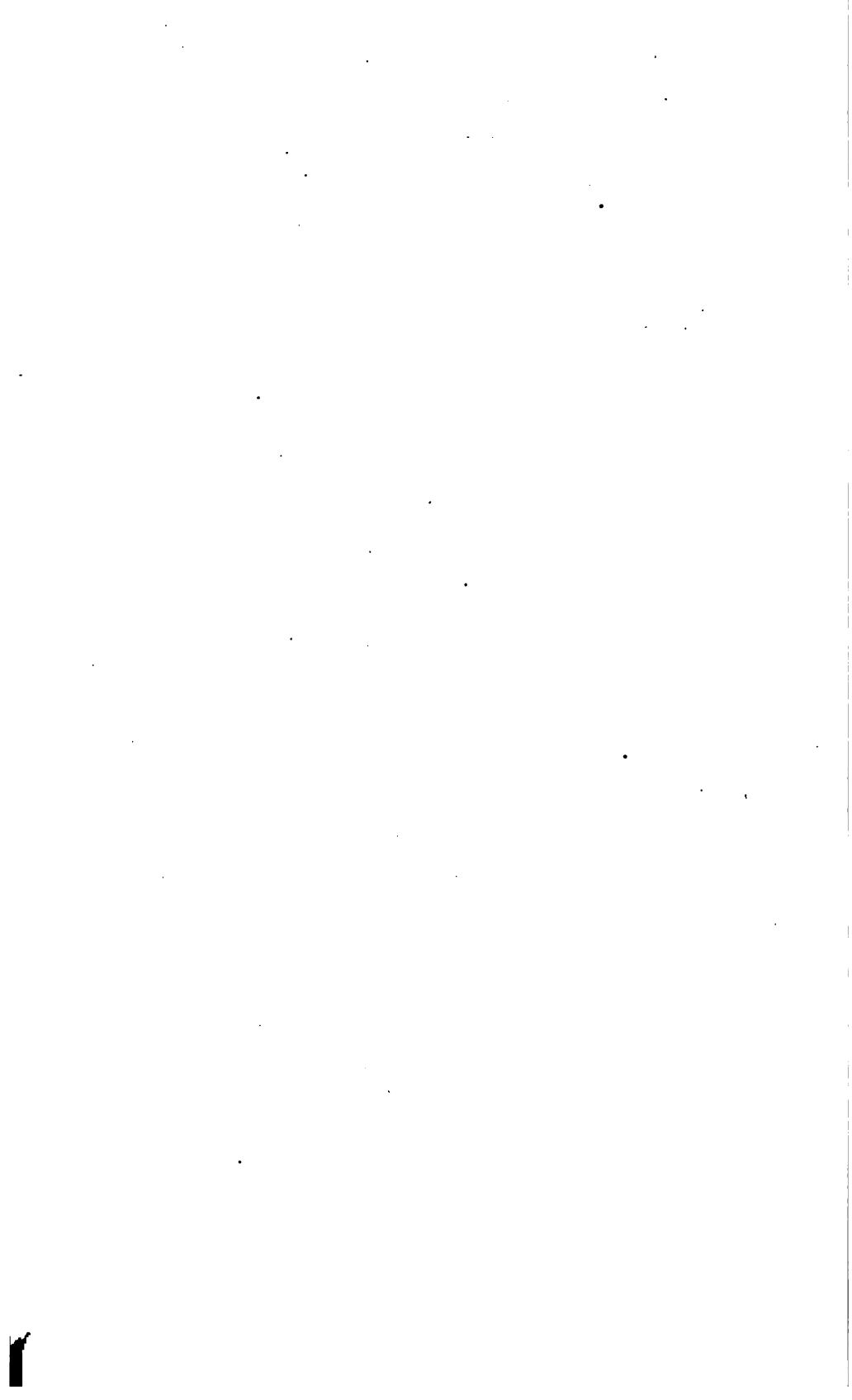
I. Same as for Sheet XVI and as follows; Russell (2) (3).

II. Same as for Sheet XVI and as follows: Walling; Wallas (1); Zenker; Sorel.









### *XVIII. The Equipment of the Individual.*

1. If our experts have agreed on a system of aims, purposes and methods, which will be socially desirable, how are they to be inculcated in the members of society? Is education the solution? But has the process of education itself any problems of method, means, etc? Should the process of education also come under the supervision and analysis of experts?

2. Does the physical (germ) heredity include any (innate) ideas, i. e., are we born with 'something in our minds', or are our minds 'blank tablets'? If the process of experience is added to a purely negative blank 'mind', how does it happen that individuals turn out differently through experience?

3. Can every situation of a human being be summed up in the terms,—'situation' plus 'response' and the 'bond' between them? What is the bond, how is it formed and what is its physical sub-structure? Is this a purely objective description?

4. Distinguish between 'original nature' and 'learned nature'. What are the sub-divisions of original nature? Make a list of man's original equipment of instincts and capacities that are primarily individual in respect to situation and response. Make a list of these which function because of the presence or behavior of other human beings. What of imitation here?

5. What are the fundamental laws of learning? What are original satisfiers and annoyers? Can these be used as the basis for bringing about social control and agreement? Under what conditions? Would there necessarily be any connection between the original nature of man and the system of ideals and purposes which the body of experts frame?

6. Describe the method of learning in animals, and the five characteristics of learning which are secondary to the fundamental laws of question 5. Does man learn by the same methods and in the same ways? Give examples of learning in the case of both man and animals showing the similarity of the process. Wherein is man superior? What are 'drive' and 'mechanism' and what part do they play in behavior?

7. What are the facts about individual differences, their amount, their field, their permanence, their cause? Estimate from the data the proportionate affect of sex, immediate ancestry, environment, training, age, race, etc. What effect should all this have in the nature of education, its methods, etc? What of democracy and progress?

#### *References.*

I. Baldwin (5); Conklin; Davenport, C. B.; Henderson, C. R. (1); Henderson, L. J. (1); Ross (1) (3); Tarde (1) (2); Thorndike (1) (2); Warren; Watson; Woodworth.

II. Cooley (1) (2) (3); Galton (1) (2); Woods; Morgan, L. (1) (2) (3); Patten (2); Wallas (1) (2).







## *XIX. The Agencies of Social Education and Control.*

1. Does education cease after the school period? In any sense? How long do we continue to learn? Wherein does the school differ from other agencies for education? Are all of them permeated with the same social purpose? Are any of the extra-school educative agencies individualistic,—anti-social?

2. Make a list of all such extra-school agencies of social education and control, their methods, their ideal, their proportionate activity, their connection with wealth, tradition religion, democracy, government, etc., the degree of 'thoughtfulness' which each exhibits, its degree of organization, etc.

3. Is the process whereby some one of these competing agencies finally gains control in a given situation, an example of the operation of social evolution? What, then, of progress? Will it come of itself? Should there then be an oversight of the various agencies for social control?

4. Do these considerations bring out two senses of the word 'control',—one official, and one more casual? In which is the hope of democracy and progress?

5. Does an official or professional (expert) control imply Paternalism, autocracy, repression, etc? How are these things to be guarded against? Compare discussion on the individual and the group. Compare the process of control in Germany, Russia and America. Whence do the experts derive their system of ideals?

6. What of the theory that there is no need of social control? What about the 'do as you please' way of living where every man takes care of himself,—and the weaker drops out? Do we find this true throughout biological nature? Compare Kropotkin. What of the theory of anarchism in this connection?

7. Is society actually 'uncontrolled' or is it controlled in many and conflicting ways? What are political 'interests,' business 'interests,' etc? Do these work for progress? What type? Are these active in their control? Do they tend to 'educate' toward their purpose?

8. Does this mean that we have to 'give up' what we want in some directions? What about the nature of the self,—and the real relation of the individual and the group? Is this a mere figment of the imagination of the student of sociology, a mere metaphysical distinction? What characteristics would a good social spirit have,—would strict 'law' be the only method of keeping it up to standard? Compare Kant.

### *References.*

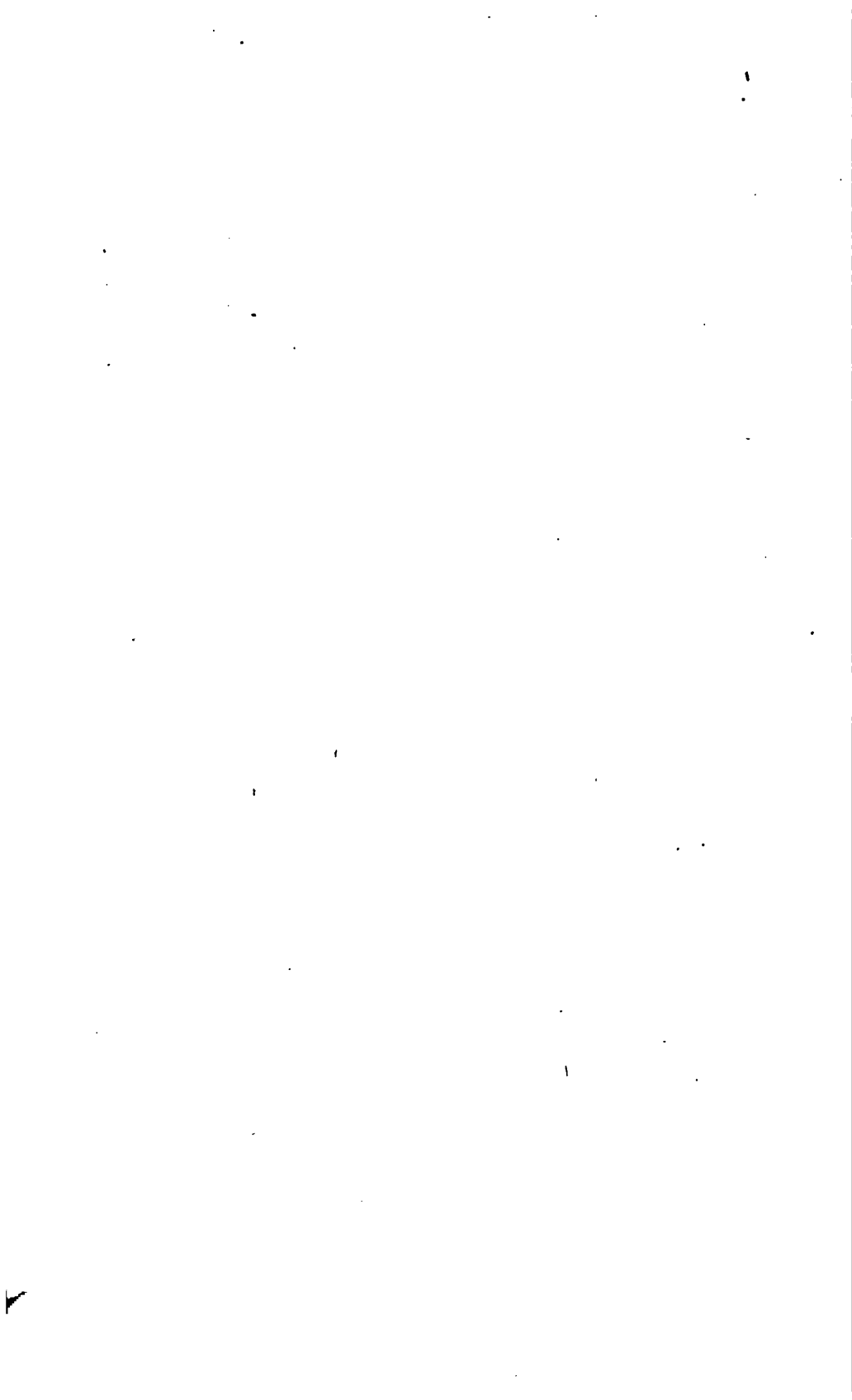
I. Addams (1); Adams, J.; Anderson; Baldwin (2) (3) (8); Hayes; Brinton; Ellwood (1) (2) (3); Kropotkin; Dewey (1) (2); Ross (1) (3).

II. Bernard; Brooks; Brown (1) (2); Chapin (1) (2); Ely (2); Walling; Huxley; Hobhouse (1) (2) (3) (4); Keller; Leary (1); Dewey (4); Perry; Veblen (1) (2).









## XX. *Public Opinion.*

1. When you find that your friends, your neighbors, and those who know you by sight are all displeased with you or something you have done,—what is your reaction? Is their attitude based on thought,—is your reaction any more 'thoughtful'? What do you do,—ignore them, reason with them, quarrel with them,—or look for someone, even one person, who agrees with you? What is the basis for all this?

2. Has such public opinion, carried to greater lengths and to wider circles, any actual influence in social life? Do we do things that we would not do if we thought they would be known by and judged by other members of the group? On the other hand, will social approval carry us to greater heights of ability and performance than our usual level?

3. Does this mean that public opinion is the last court of appeal for the social lawfulness of an action? What if we are right and the public wrong? How judge? Does 'time tell'? Does this mean that public opinion is short-sighted in its judgments? Always?

4. Does so-called public opinion go further than mere approval and disapproval? What of ostracism, lynching, 'rail-riding', ducking, hazing, etc? What is the justification for these things, if any? What recompense can be made if error has entered into the public decision? What of the discussion on mob, crowd, etc., in this connection? What of impulse and instinct in contrast with thought and purpose?

5. Whence has come the material that makes up public opinion? Has it been undiluted and uncorrupted in its transit? Does it change? How? What are the chief forces moulding it? Always in the direction of greater social efficiency? What of religion, wealth, race and country pride in this connection? What is the solution to all this?

6. Explain Sumner's statement,—'that the mores can make anything right or wrong'. What are the mores, in this connection? What, then, alters the mores? What of great men, newspapers, church, school, other countries?

7. What is the significance of rewards (public), such as medals, ribbons, swords from Congress, college degrees, honorary degrees, applause, smiles, imitation (?), modes, customs, fashions, etc.? What of wealth, 'blood', birth, etc., in this connection?

8. What are the merits of public opinion as a social controlling power? Its defects? Can the latter be entirely remedied? How so? What of the minority in this connections? What of the opinion of Carlyle, Ibsen, Nietzsche, Renan, Faguet, in this connection? What of the saying 'The voice of the people is the voice of God? Is control by public opinion on the increase? What are the elements in this?

### *References.*

I. Bentley; Follett; Conway; Cooley (1) (2) (3); Dewey (1) (2); Ross (1) (3) (2); Wallas (1) (2); Trotter; Ward, E. J.

II. Hearnshaw; Hobhouse (4) (5); Keller; Perry Smith, A.; Tarde (1) (2); Veblen (2); Westermarck (2).







## XXI. *The Control of the Law.*

1. Whence has our law come? How has it changed in the course of its evolution? Is it less repressive? More compulsive? More systematic? What is the purpose of law, and the punishment that follows breaking it? Does the idea of revenge, repression, justice, reform, or what, predominate? Is the law subject to change? How?

2. Does the idea of punishment keep us from breaking the law? Always? Everyone? Should the punishment be physical, a term of imprisonment (anti-social?), money damages, death, a period of re-education, or what? Should punishment be according to the motive of the law-breaker, or the damage done? If society suffers, does it suffer less if the cause of the suffering 'meant well'? (See Bernard) What about 'criminal' carelessness?

3. How would you grade the crimes against society? According to the harmfulness to society? According to the attractiveness (to the criminal) of the offence? Should those who are not amenable to dread of punishment be punished? How determine? Is a given group responsible for the criminal which it produces by its social and environmental influences? In what sense then is an individual responsible for what he does? Is society, here, superior to the individual? What of a body of 'criminals',—a minority, such as history has often shown?

4. Is there more 'thought' in the law than in public opinion? How so? What about the 'styles', the pomp and ceremony, with which the law carries out its decrees? Is this an integral and necessary part of the institution of the law? Does it have any effect on the 'prospective' criminal,—or the breaking up of anti-social tendencies? Would the law, as such, lose any of its force and effectiveness if stripped of its forms and customs?

5. Can you conceive of a 'law' which would reward good social conduct as well as or instead of punishing anti-social conduct? What hinders its formation and operation? Will the law, as now constituted, continue always to be a portion of the system of social control? If it becomes a less necessary institution what will be the process which will make it so? What co-operation, if any, is there between the law and other forms of social control?

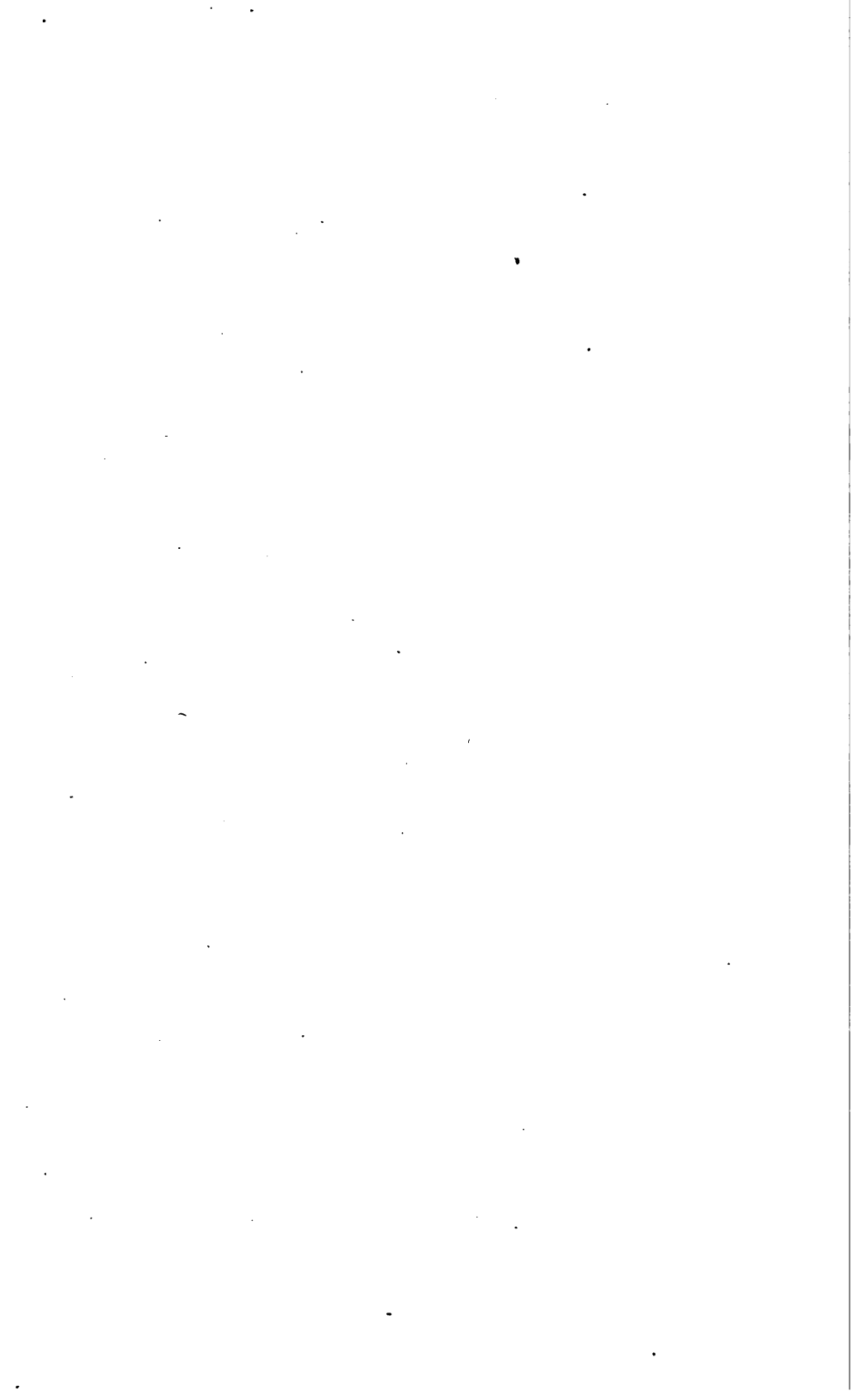
6. Is the purpose of law, as at present constituted, to preserve, more or less,—the status quo, or to help in the evolution of society toward a definite goal,—i. e., is law one of the elements which purposes, which makes for progress? Would such a law be possible? What then would be the training of those in its service?

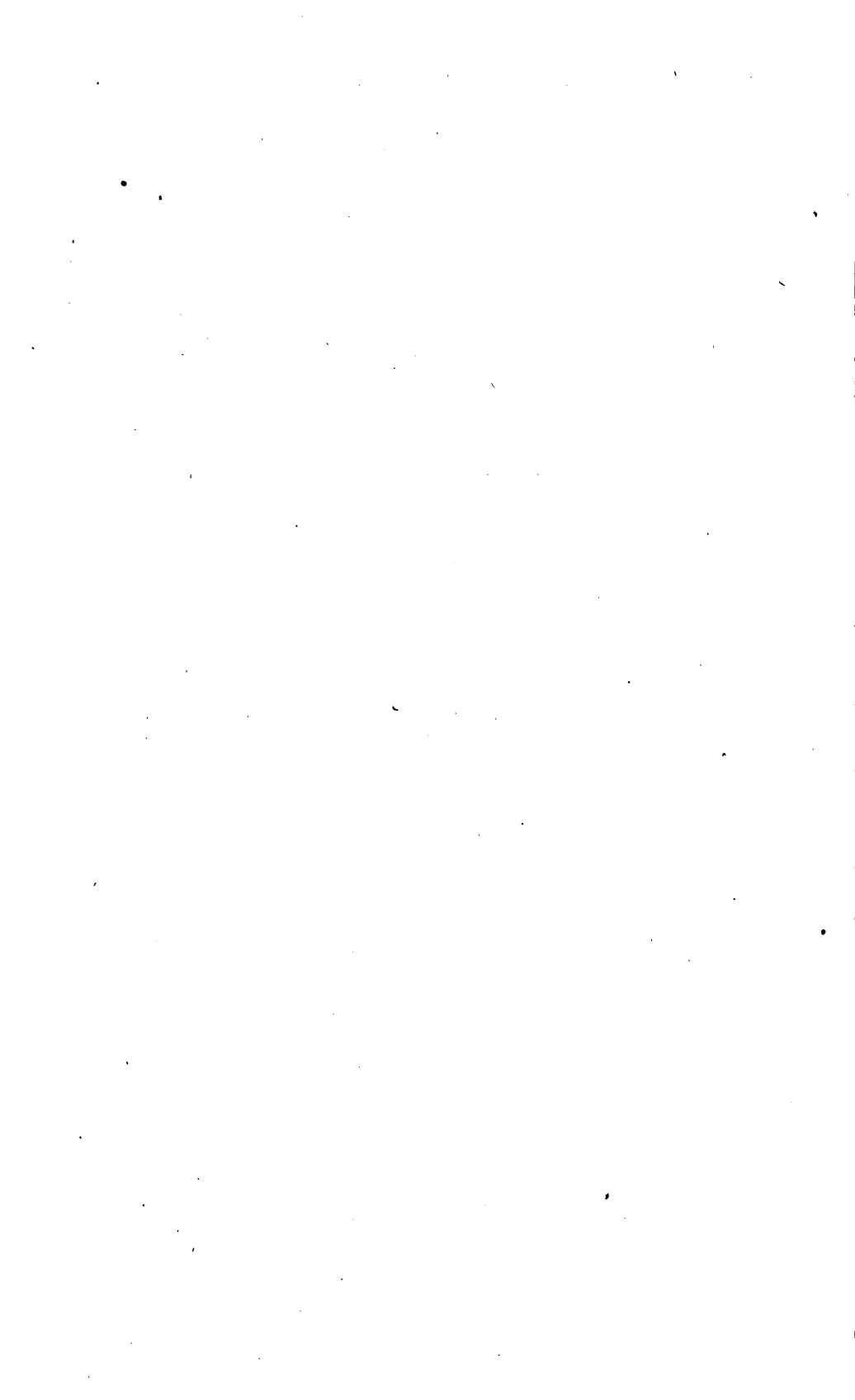
### *References.*

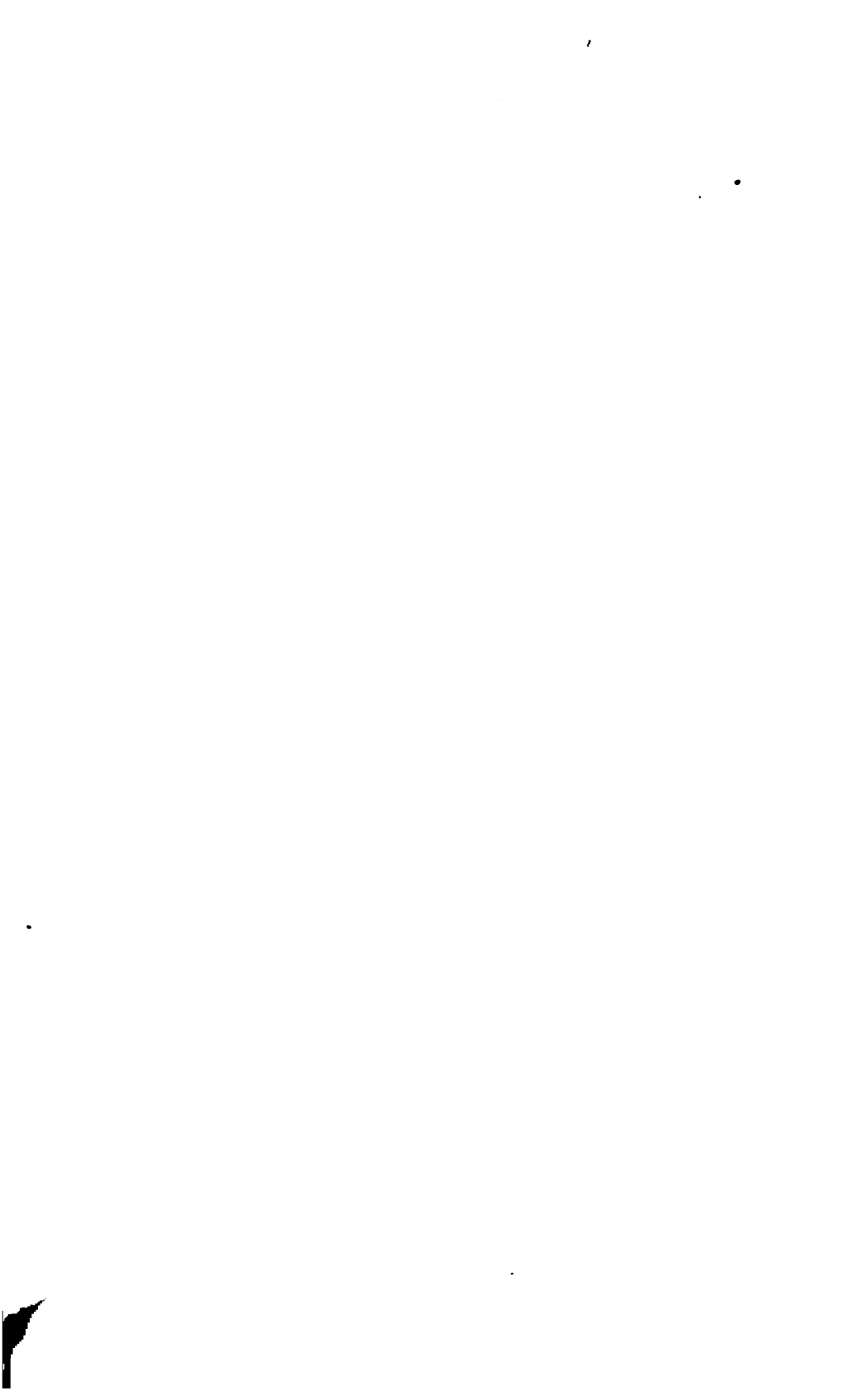
I. Aschaffenburg; Hayes; Ross (1) (2) (3); Ellis (1) (2); Smith, S. G.; Wallas (1) (2).

II. Bentley; Bernard; Drahts; Ferri; Gross; Lombroso and Ferrero; Blackmar and Gillin.









## *XXII. Beliefs, Religion and Ideals.*

1. What emotions do law and public opinion primarily depend upon for their effects? Does either the law or public opinion control the thoughts, the desires, the hidden wishes of a member of society? Does either prevent the accomplishment of desires and wishes for those who are either too powerful or too crafty for the law or public opinion to reach? Has there been complaint along this line?

2. Apart from a socially desirable character and purpose, what else can or does control such wishes? Does this raise again the question of motive as contrasted with overt action? What of the teachings of primitive religion in this connection? What of the mythology of the Greeks and Romans? European Folk-lore? To what do all these things point?

3. If the members of a social group could be positively assured of the existence and the power of an all-wise, all-seeing Judge, who would infallibly reward and punish according to merit, motive, character, etc., would human life be any different? Would this be the same in actual fact as the existence of a thoroughly socialized will and character? Would it be the same in its results? Which would be the more individualistic in its nature? As a matter of fact, do all members of a given modern community believe in such a 'Being'? The same Being? What of the saying, 'Rob the infidel'? Is a universally accepted religion an immediate probability?

4. What of the system of rewards and punishments, repentance, prayer, remission of sins, penances, etc. etc., which a religion carries with it? What are its advantages and the disadvantages to the student of sociology? What are its points of contact, its conflicts with law, public opinion, education, other systems of religion, etc., entirely apart from the question of the objective validity of the religion?

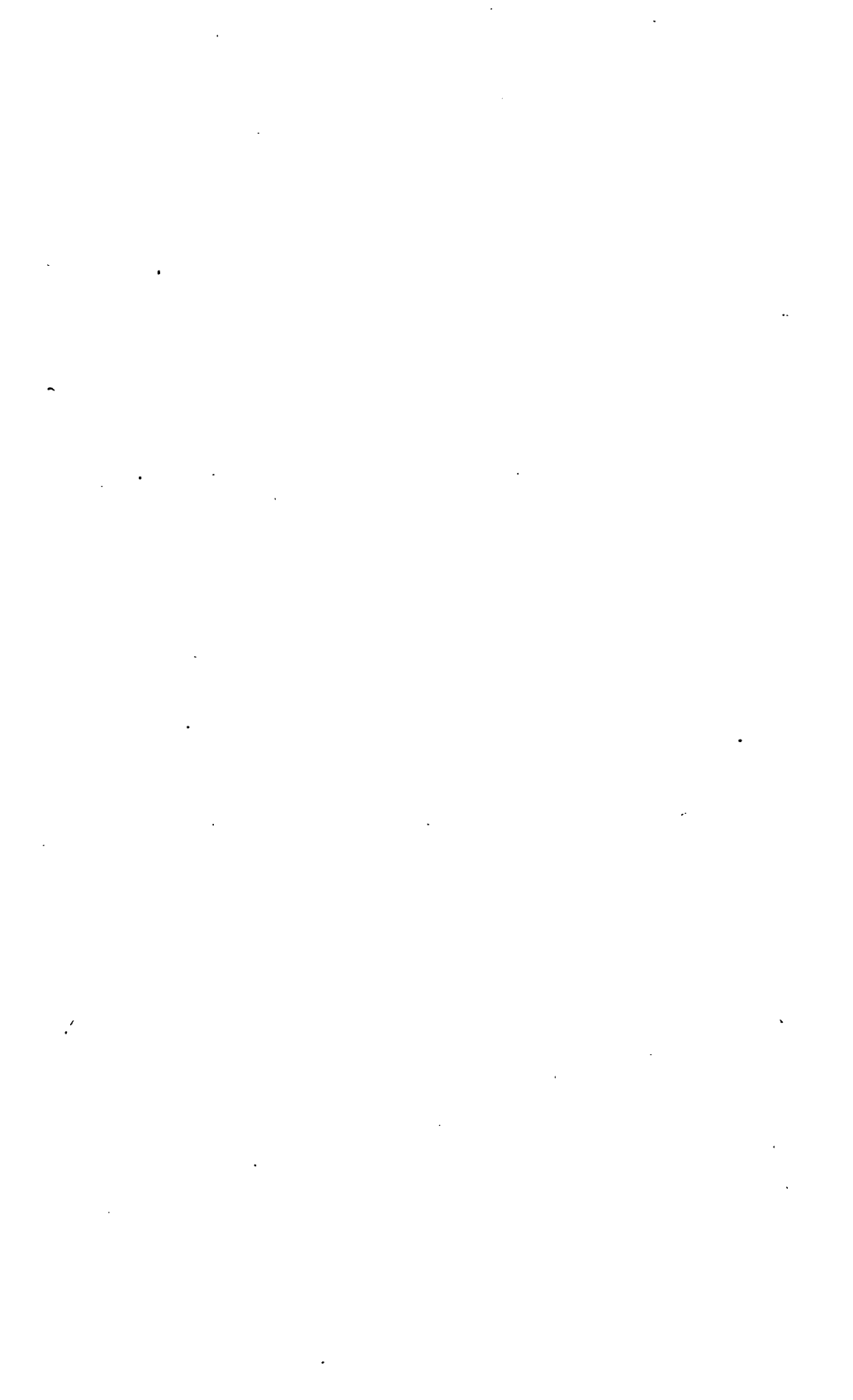
5. How would you distinguish between primitive religion, systematic religion, legal religion, social religion? What different instincts are involved in primitive religion compared with social religion? What difference in the rewards and punishments? What of Socrates, Plato and Aristotle, the Stoics, the Epicureans?

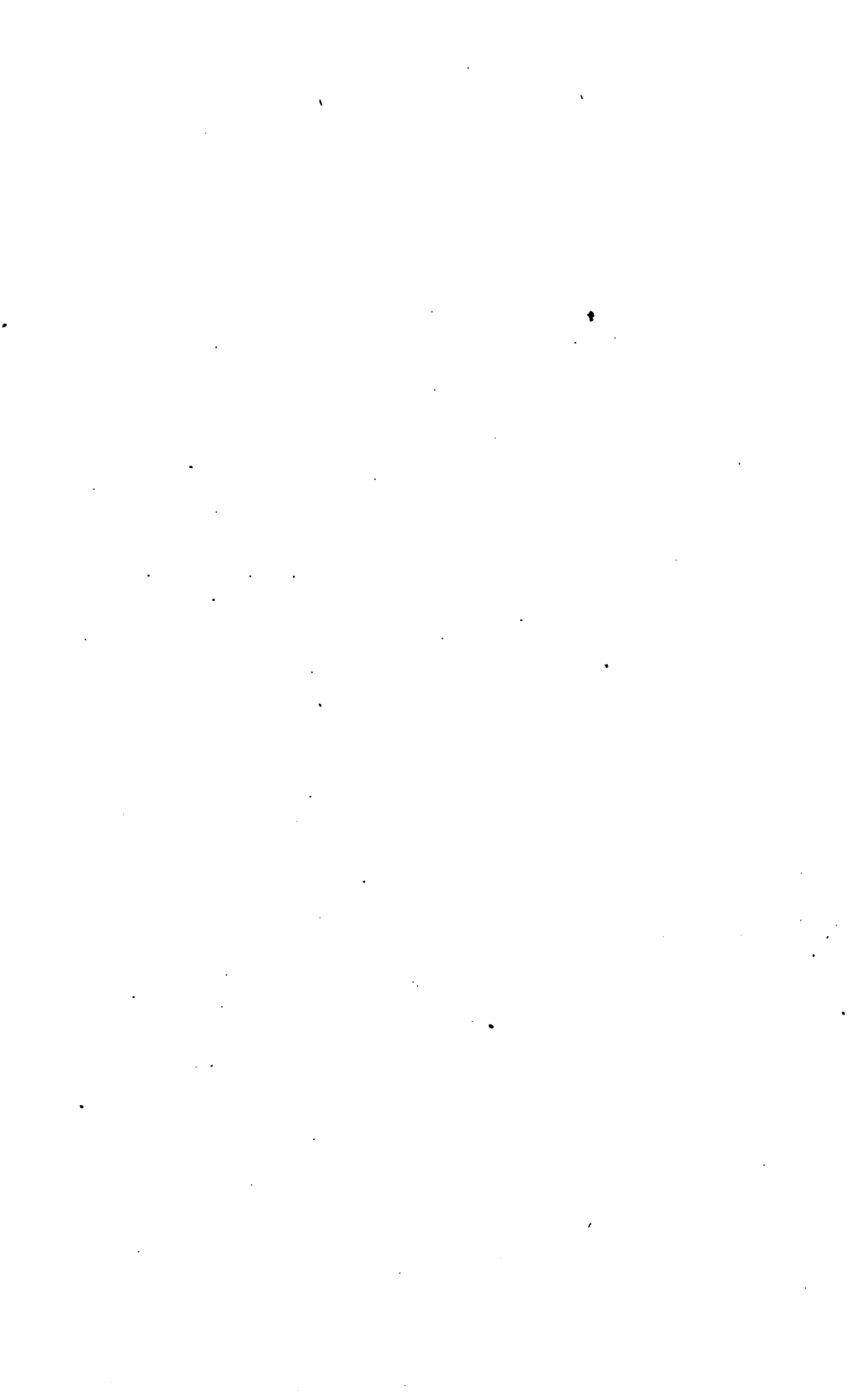
6. What is the nature and the origin of the 'ideal types' of man, woman, gentleman, lady, soldiers, priest, lawyer, doctor, teacher, etc. etc.? What is the power which they have in moulding individuals into their form? Are there activities in modern society which have not yet been projected into 'types'? Why? Is this formation of types reaching now to the very last limits of the social body? What recent developments?

### *References.*

I. Davenport, F. M.; Drake (2); Holmes, J. H.; Ross (3); James; Walling; Trotter. Westermark (2); Wallas (1) (2).

II. Perry; Ross (1) (2); Cooley (1) (2) (3); Smith, A.; Wundt (1) (2).







### XXIII. *Control by Suggestion.*

1. Wherein does control by suggestion differ from that by law, religion, public opinion? Are there any connections and interchanging of elements? Does suggestion enter into personal influence, education, example, convention, etc., etc.?

2. Is suggestion accomplished through appeal to reason? Ever? But is the thing or idea suggested ever reasonable? Always? In what sense is suggestion the introduction into the mind of an alien idea or feeling? At what particular times, in both the individual and the group, is suggestion particularly successful? Under what physical, what of psychical conditions?

3. Is the power of suggestion in such elements as repetition, emphasis, greatness of its source, lack of contradiction, frequent reinforcement,—or in what? What deductions may then be made for social control? Show the operation of all the above in everyday life,—in our choice of amusements, foods, dress, etc., etc. Is this use of suggestion social in its motivation,—or what? Even if social in motivation,—is it productive of social progress? Ever?

4. In what type of social groups is suggestion most powerful? Does this necessarily mean that the individual is conscious of its sway? Under what conditions will such consciousness arise? Under what conditions of life has suggestion the least sway,—when it becomes reduced, so to speak, to an irreducible minimum?

5. What of the suggestive force of 'expectation'? Does expecting a boy to tell the truth have any effect on his conduct? Does the 'honor system' successfully suggest socially correct conduct? Always? What are the conditions that make for its failure? Can they be changed? What of two competing systems of suggestion? Does 'watching' a pupil suggest 'getting the best' of teacher? Does the phrase 'England expects every man to do his duty' have force? What of a good teacher in this respect?

6. Does treating a young culprit as an hardened criminal suggest anything to him? What of the adage,—'Give a dog a bad name and he will live up to it? What of the new movement for the treatment of criminals by T. H. Osborn?

7. What of one's general philosophy of life in this connection? Is an optimist of more social value than a pessimist? What is a 'blatant' optimist? What has one's feeling tone, mood, general mental attitude, to do with physical and mental efficiency? What are some current folk-sayings in this connection? What of Pragmatism in this connection? What of fatalism?

#### *References.*

I. Brown (1); Bentley; Chapin (2); Pattten (1); Ross (1) (3); Cooley (1) (2) (3); Wallas (1) (2).

II. Drake (2); Fite; Hobhouse (3); Kropotkin; Mackenzie (1) (2); Perry; Tarde (1) (2); White.









#### XXIV. *The School and Social Control.*

1. Is the school, as an actual fact, the most efficient instrument for social control as society is now constituted? Is there room for further development? What connections between public opinion, religion, suggestion, ideals, law, etc., and the school? How close should be this connection, which side of the exchange should predominate, which elements should be entirely excluded?

2. What characteristics of the schools as an instrument of social control differentiate it from other forms of control? Has the school a wider or less wide survey of society, a survey reaching further or less far into past history, tradition, custom, etc? What about the school and its influence on the future in this connection?

3. What was the nature of primitive education? Was there, strictly speaking a school? A school system? What was primitive subject-matter, method, curriculum? What was the efficiency of the primitive school?

4. With the greater organization of society, and the rise of a definite tradition, committed to writing, etc. etc., what changes took place in the nature of the school, the curriculum, the subject-matter, the method? What of the rise of definite ideals, purposes in connection with the school? When did the school become 'self-conscious'?

5. What great differences came to exist between the nature of the schools, their aims and purposes, etc., in the East (China, India), and in the West, (Greece, Rome)? Was this purely due to the schools and the teachers? That is, was the school entirely isolated from the rest of society and uninfluenced by it? What were the main sources of influence, the main ideals, aims and purposes in the above instances?

6. What changes with the coming of the Christian Period,—what new influences, new ideals, etc.? What of the Middle Ages, the Renaissance, the Reformation, the Enlightenment, the teachings of Rousseau, Pestalozzi, Froebel, Herbart, Spencer, Dewey? Show the increasing emphasis on this world, social facts, functions, and obligations, as well as increased analysis of the actual situation of the school in society, the nature of the individual, his differential, his powers and defects.

7. What should be the ideal relationship of the school to society? Should the former be a replica of the latter? Should the school give a definite finished body of knowledge, or a method (social)? What is the connection of democracy with the school? What effects does democracy have on school method, curriculum, subject-matter, etc., etc.? What of private and parochial schools?

#### *References.*

I. Baldwin (5); Chapin (2); Cubberly; Dewey (1) (2); Kilpatrick; Monroe; Leary (1); Sandiford; Ross (1) (2) (3);

II. Dewey (4); Keller; Perry; Plato; Sumner; Tarde (1) (2); Thorndike (1) (2); Veblen (2); Wallas (1) (2); Woodworth; White.







## XXV. *Method in the School Room.*

1. What is the function of the teacher? What sort of motivation should obtain in the class-room? Authoritative, from the teacher? From law? Public opinion? Is there any original source?

2. What should be the relative activity of the pupil and the teacher? To whom should the pupil recite? What of the standard 'recitation'? Is the school room a community, or a meeting place of separate individuals? What should be the criteria of success in the school? Imposed from without? Based on succeeding periods of schooling?

3. How would you arrange a lesson in history, in mathematics, in english in order to forward as much as possible the social purpose of the school? What would be the respective subject-matters, points of view, etc? What of the use of text-books? Other materials?

4. Should the school indulge in actual creative labor, i. e., in making or fixing the school equipment? In helping to make fixtures, etc., outside the school?

5. What of marks in the schools? Should they be in terms of the relationship of each pupil to the other? How could a more impersonal, absolute scale be arranged?

6. What of the significance of debating teams, athletic teams, etc., etc.? Are they, at present, used in an individualistic or a social sense? How could this be changed?

7. Make up a curriculum of subjects which would best minister to the purpose of society? How much of each subject would be included? The same amount for all? What about individual differences?

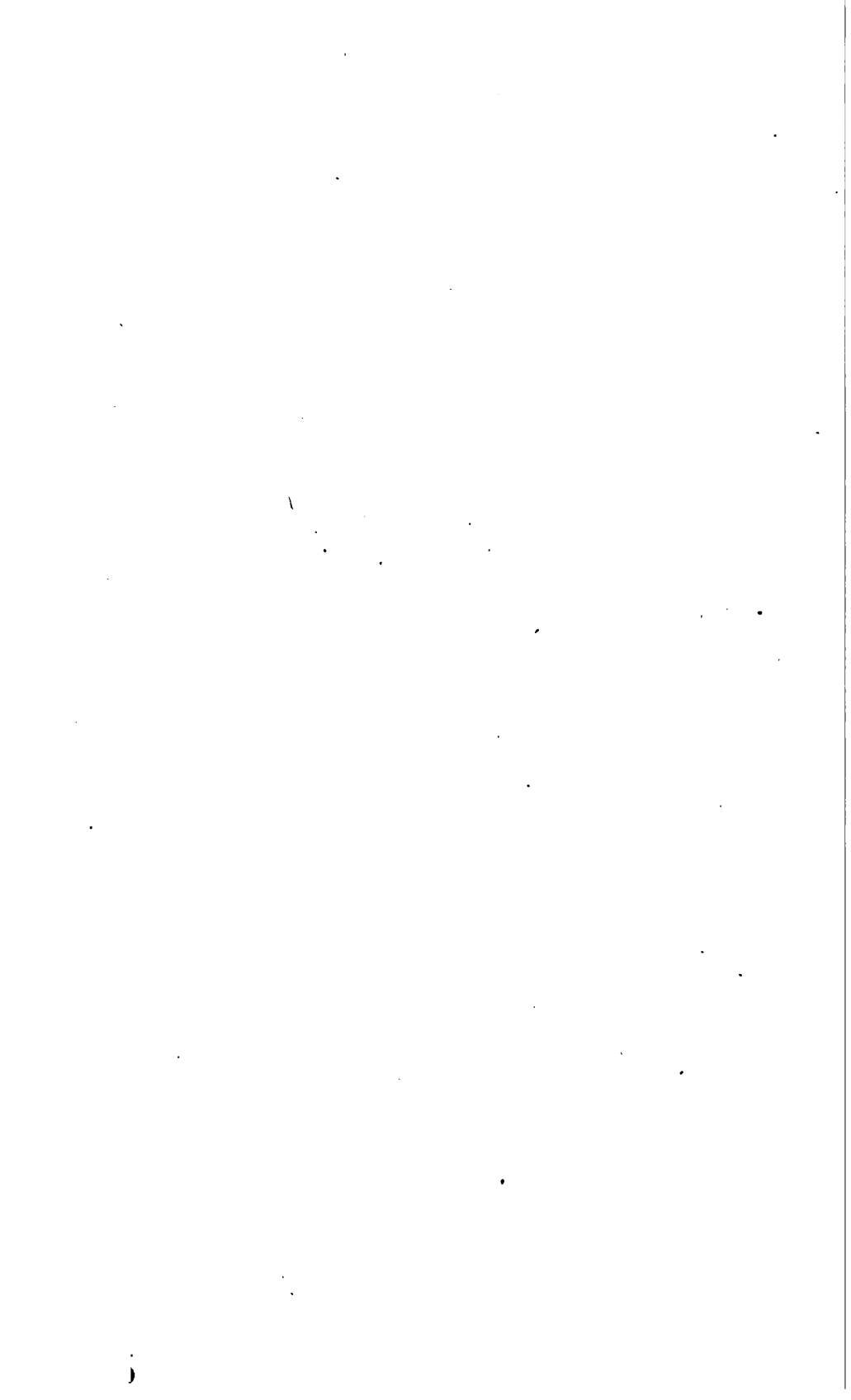
8. Is the purpose of schooling to 'give an education', to prepare for life, to lead on to more education, or what? Discuss this thoroughly.

9. What is the nature of a real difficulty in actual social life? How is it solved? Does the method of the class-room duplicate such methods? Why not? Is there any inherent difficulty in making the situation the same or nearly the same in the class-room? What limitations? Discuss thoroughly.

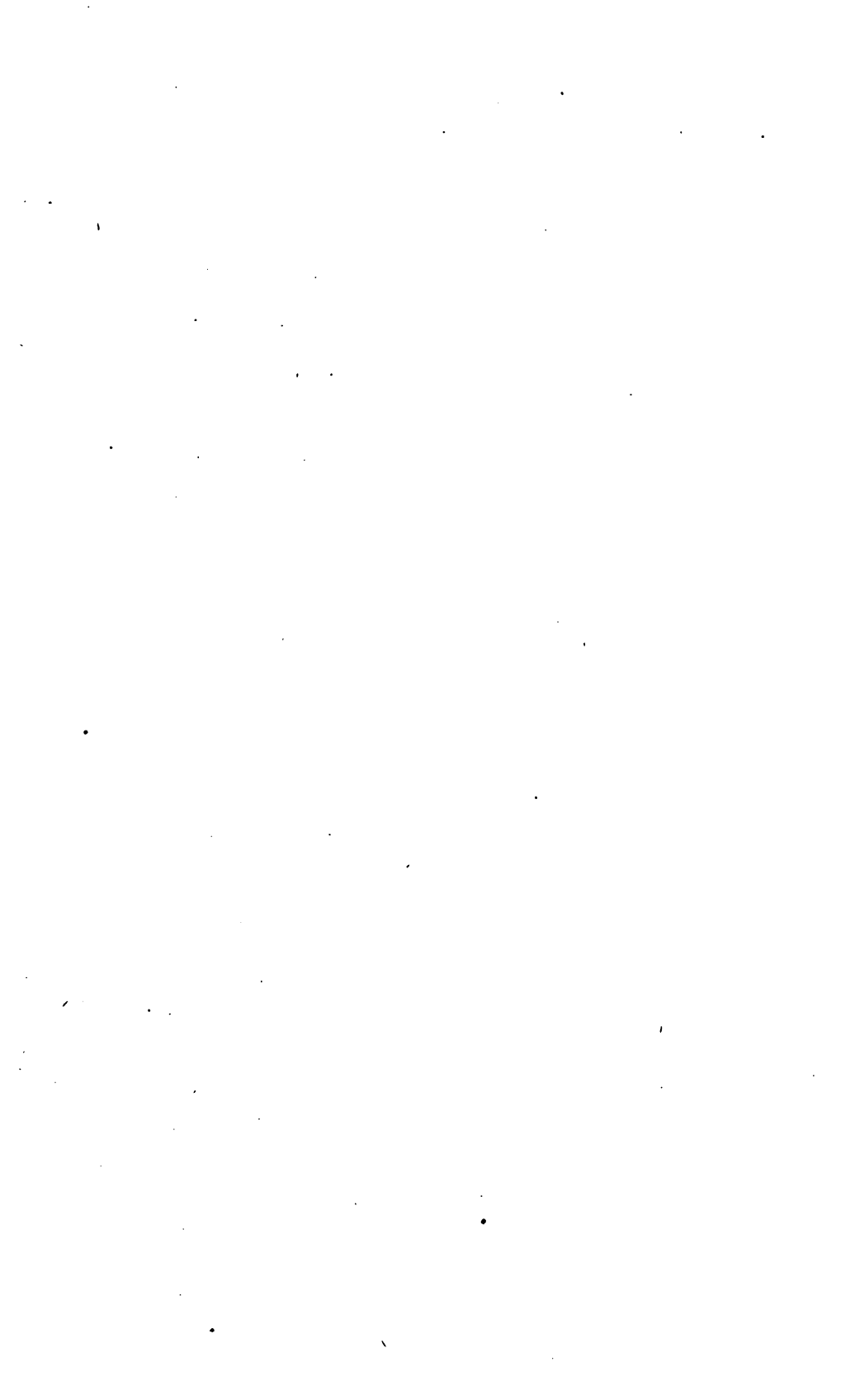
### *References.*

Same as for Sheet XXIV.









## XXVI. *The Limits of Control, and Minorities.*

1. Sum up the nature and the field of the several systems of social control so far discussed. What others are there? How are the respective claims of these differing systems to be adjusted, if conflict arise? What of the conception of social progress, as developed previously, in this connection?

2. If all systems of social control are, themselves, to come, more or less, under control of a social purpose derived from the study of the past and the present, in order to bring about a certain future, how definite may that future be made? That is, may we entirely bind the future, even in the light of our best thought and endeavor? How far may we go? Is this an important matter? What attempts have been made in individual and social cases to bind the future? What of the efforts of parents?

3. Would it be more democratic to lead the future to a choice of paths, and is this possible? What of the Darwinian evidence that evolution, as it reaches certain points, automatically makes it impossible to either return to previous points, or to again have certain choices? What of social evolution in this respect? Review again the question of the nature of progress.

4. What of the purposes, the desires, the ideals of individuals and minorities? Do such differences exist because of radically different experiences, training, or natures? Is it possible for individuals or minorities to be more 'right' than majorities? How could they demonstrate their superior rightness? By force, discussion, evidence, trial, or what?

5. Discuss (Ross); "Each increment of social interference should bring more benefit to persons as members of society than it entails inconvenience to persons as individuals."

6. Discuss (Ross) "Social interference should not lightly excite against itself the passion for Liberty." "Social interference should respect the sentiments that are the support of natural order". "Social interference should not be so paternal as to check the self-extinction of the morally ill-constituted". "Social interference should not so limit the struggle for existence as to nullify the selective process".

7. What of the above with reference to the definition of progress developed here, with reference to democracy, the school, the family, the law, public opinion, religion, etc., etc? Discuss thoroughly.

### *References.*

I. Ross (3) (1) (2); Cooley (1) (2) (3); Adams, B.; Anderson; Baldwin (2) (8); Ellwood (2) (3); Kropotkin; Hobhouse (3) (4); Follett.

II. Crozier (1) (2); Cory; Carver; Chapin (1) (2); Laird; Merrington; Hobhouse (5).







## XXVII. *The Problems of Immigration.*

1. If some 50% of the inhabitants of a country had either been born abroad or were the first generation of immigrants, what would be the problems of that country? What is the situation in this country? Show how the questions of public opinion, social control, progress, democracy, etc., are involved.

2. What have been the several periods in the settlement of this country, the nature of the immigrants of the various periods, the motives which brought each nationality here, their work and success here, etc.? Why have certain nationalities ceased to come, and what has determined the particular substitutes who succeeded them?

3. What has been the effect on the birth rate of native born of native born parents? What of the discussion on the family in this connection? Are the children of the immigrants equally 'good' for the social purposes of the country? Are the children of the immigrants bred up in the traditions and the social customs of their adopted country? Always? What is the problem from the point of view of the immigrant himself?

4. Should there be limitations (other than those now in force) on immigration? Does the immigrant give a quid pro quo for what he gets here? What if he merely comes to earn sufficient money to return to his native land? Is such an immigrant a gain or a loss to this country? Should literacy tests, sanitation tests, moral tests, be imposed on an immigrant? Would the ability to read prove anything?

5. What of the standard of living of the immigrant? Does this affect the job-holding ability of the native? Is the stock of the immigrant of a lower order, physically and mentally, than that of our natives, or is it a poorer selection? Could this country have been developed without the cheap labor of the immigrant? What parallel results would perhaps have occurred?

6. What is the problem of Americanization? Does it involve merely an ideal to which we wish the immigrant to aspire? Detail the actual conditions which must be met by any such campaign, the actual facts which must be known, the concrete method in which the problem must be approached. What of the conclusions of sheets III and XXVI in this connection? What of foreign-language newspapers, of foreign quarters, etc., in this connection?

7. Is much or most of our present unrest due to the agitation of immigrants or foreigners who have never been assimilated? All of it? Are there different aims and purposes in the different streams of agitation? What of the function of our schools?

### *References.*

I. Balch; Baskerville; Burgess; Ellwood (2) (3); Fairchild; Hall; Jenks and Lauck; Ross (4); Commons.

II. Cory; Whelpley; Woodruff; Hayes; Ross (1) (2) (3).









### XXVIII. *The Problem of Labor.*

1. Is the present unrest of labor merely a movement to gain still larger wages? Is there no psychological motive in it? What of the original nature of man, and the tasks of unskilled labor?

2. What if higher wages were granted, (and ignoring the psychological element), what of the economic results? Is the problem of labor quite separate from the other problems of social evolution? With what other problems is it particularly connected?

3. Does capital control the wages of labor,—apart from the power of a successful strike? Suppose a group of mill-owners agree on a wage scale, which to the worker is too low for a satisfactory scale of living? What of democracy? What of progress? Is labor the real producer? The consumer?

4. What determines the cost of an article? Are there many profits in the process of selling, say, a pair of shoes? Are they all necessary profits? What of hoarding, speculating, 'buying for a rise'? Do all these things raise the cost of living? What of the 'laborer to consumer' movement? Would this be possible for all commodities of modern civilization? What was the medieval guild organization? What is the present National Guild Movement?

5. Has labor the 'right' to organize powerful associations, and to bargain as a class? What of the 'right to strike'? Suppose the coal-miners strike in winter and deprive the community of coal,—should the community none the less give the strikers bread, light, police protection, etc.? Discuss in the light of democracy, progress, social control, the rights of minorities, etc.

6. Is the present situation of capital actually, as it has been called, a 'dictatorship'? Would the dictatorship of the workers be in any sense superior? In our present democracy is there opportunity for the worker to become owner? Always? What improvements? Through what instruments?

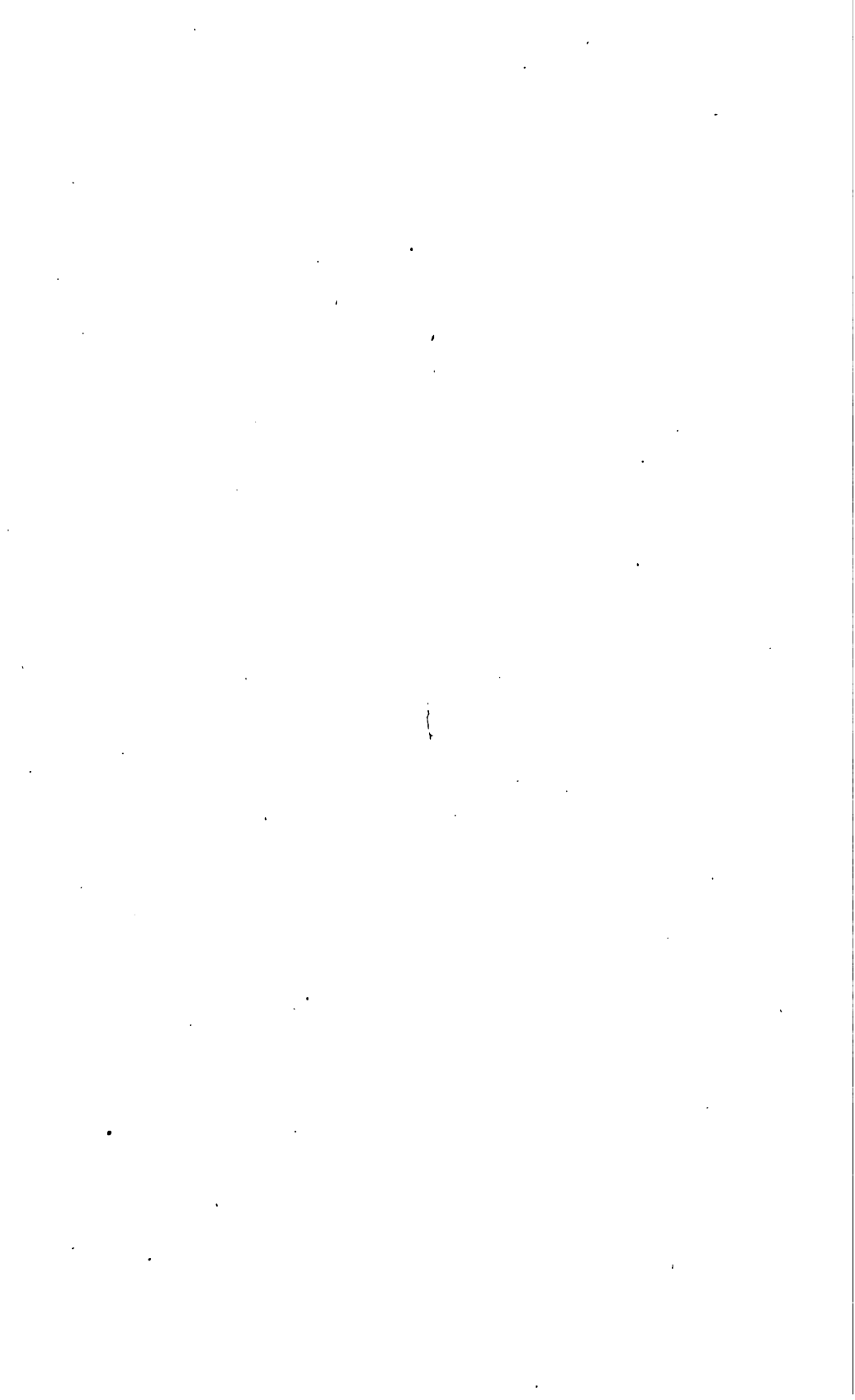
7. What of the proposition that all alike, as members of a given community, share alike in the work of production, control and ownership? Would this solve present difficulties? What changes would it make in the institutions of property, wealth, etc.; what changes in the system of social control, and the evolution of society?

8. What of the opposite tendency and theory, of the concentration of all wealth and productive machinery in the hands of a few? What results would this probably have on the evolution of social control, etc.?

#### *References.*

I. Abbott; Adams and Sumner; Blackmar (1); Bucher; Brooks; Bolen; Cadbury; Ely (1) (2) (3); Tead; Veblen (1).

II. Cole (1) (2); Chapman; Hunter; King, W. I. (2); Mallock (1); Nearing; Parmelee (2).







## XXIX. *The Problem of Poverty.*

1. Is poverty the result of the inability of the individual, the nature of his physical inheritance, his training, or is it the fault of society as a whole? Does society 'owe every man a living'?

2. Is poverty a comparative term? Measuring it by inability to get the means of self support, how great a percentage of the population of the United States are poor? If we extend the term to cover those cases where the standard of living is too low for moral and physical health, how large a percentage? How much does it cost the country to support these people? Would it have cost less to prevent the condition?

3. Is there any extensive connection between poverty, feeble-mindedness, and other socially undesirable conditions? What of the Jukes, the Kallikaks, etc? Does this mean that poverty itself is inherited?

4. What of eugenics in this connection? Preventive or constructive? What of the rights of the individual in this connection? But is all poverty due to diseased (germ) inheritance? What of accidents? Social pressure? Illness? Are these due to society? What can the school do in all this?

5. Discuss in connection with the problem of poverty, the distribution of wealth, the control of wages by capital, the idea of a minimum wage, control of production by the worker, limitation of profits, profit-sharing, compulsory education in the matter of health, sanitation, sex, alcohol, food, etc.

6. With the problem of poverty as it now exists, what can and should any given community do in the matter? Should charity be a matter of personal or community concern? Should a return be expected for all aid extended? What are the penalties of indiscriminate charity? What of the part of the State, of the country as a whole? What of the 'I won't work type'? What is the Hamburg-Elberfeld system? That of Indiana? The Charity Organization Society of London? The Buffalo Society?

7. What of Spencer's statement that by charity the weaker strains are perpetuated? What of democracy, the rights of the individual, religion, public opinion, etc., in connection with the subject of poverty and its relief? What of crime in connection with poverty?

### *References.*

I. Aschaffenburg; Bolen; Breckenridge; Carver; Devine (1) (2); Ellis (1); Ellwood (1) (2); Folks; Gillin; Hart; Hunter; Parmelee (2); Walling.

II. Goddard (1) (2); Henderson, C. R. (1) (2) (3) (4) (5); Riis (1) (2); Smith, S. G.; Ward, E. J.; Webb.









### XXX. *The Problem of Leaders.*

1. Discuss the scheme in *The Republic* of Plato for the production of necessary types of citizens. What of this from a democratic point of view? What of the psychology involved? Are there such things as 'types'?

2. Is education for a definite situation, place in life, task, etc.? Or is it for such activity as will, with the activity of the rest of the group, lead ever to further and higher activity? When is an individual mature? Is the problem of 'formal discipline' involved?

3. Compare with the system of Plato that of Germany under the Emperor. What was the criterion which determined position in life? Was Plato or the German system more democratic? What was the success of the German system?

4. Are leaders necessary in a democracy? Does not 'the people' rule? What of Lincoln's dictum? What is the criticism of such a type of democracy? What of the biological facts of heredity,—what do they show about personal ability?

5. How are we to find leaders? Do we know the characteristics of a good leader? Can we devise tests for them? Does failure at one period mean failure at others for leadership? What of the process of maturing? Is it mere sentimentality that leads Gray to write "Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear"?

6. Does the mere 'struggle for existence' bring out the best of the group? With reference to the present only? What about the future?

8. What, in this connection, of the 'rotation of tasks'? Can we each of us do our share at each and every task? What has been the lesson of the war, in the field of generalship, supplies, defence and attack? What of the process whereby our laws are made? Do experts make our economic laws, our prohibitions, our social system of control? Does this account for its poor working? Does it take an expert in history and foreign affairs to decide on the advisability of a League of Nations?

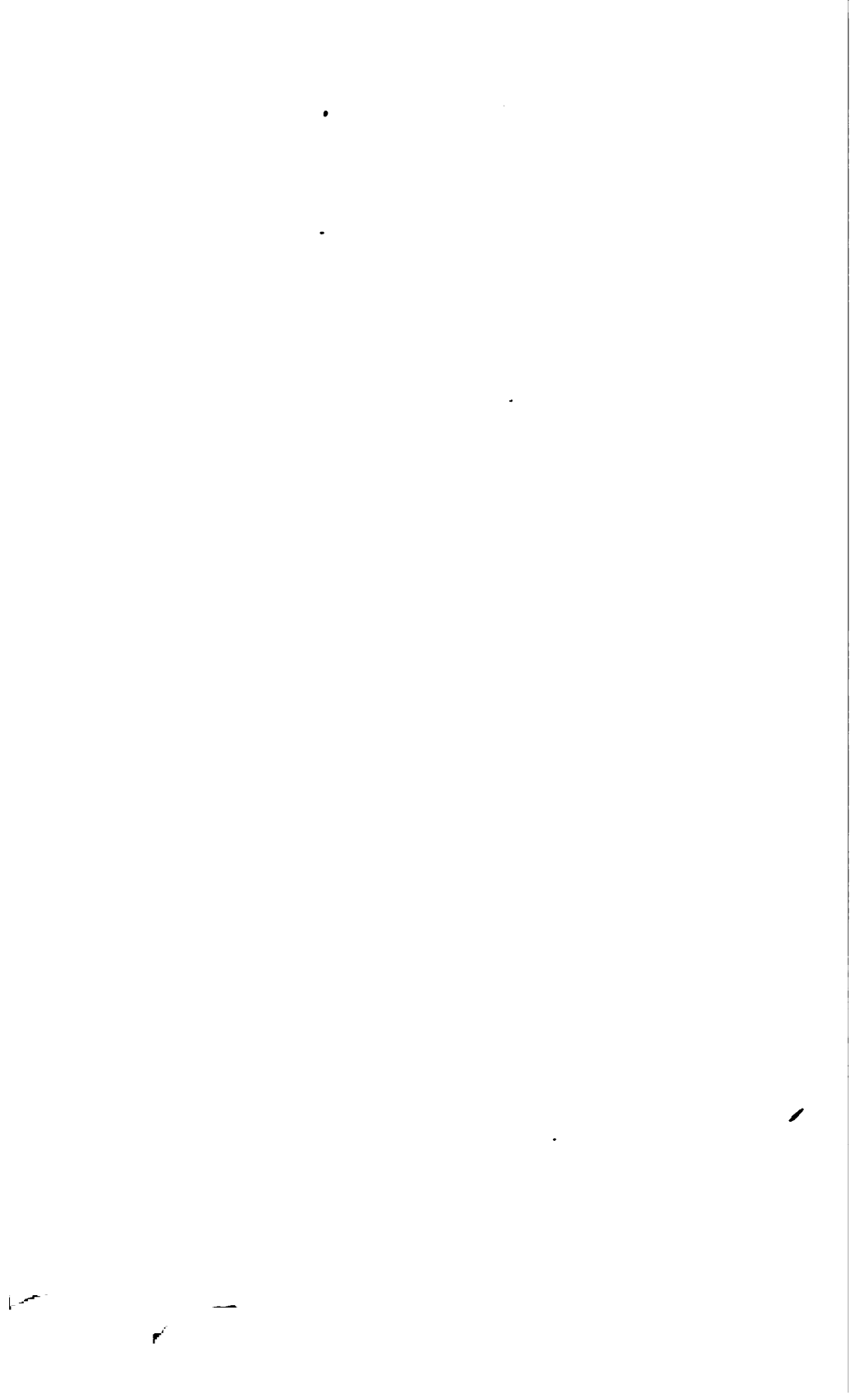
9. Would experts lead to paternalism? What of the gradual rise of all the community to the present level of our present 'experts'? What was the character and the ability of the democratic citizen-body of Athens at its best? What are the greatest differences between the situation of that period and the present?

10. What of the treatment of the super-normal or the superior in our schools? Is it democratic to give special attention to the superior? What of our care of the sub-normal in this connection?

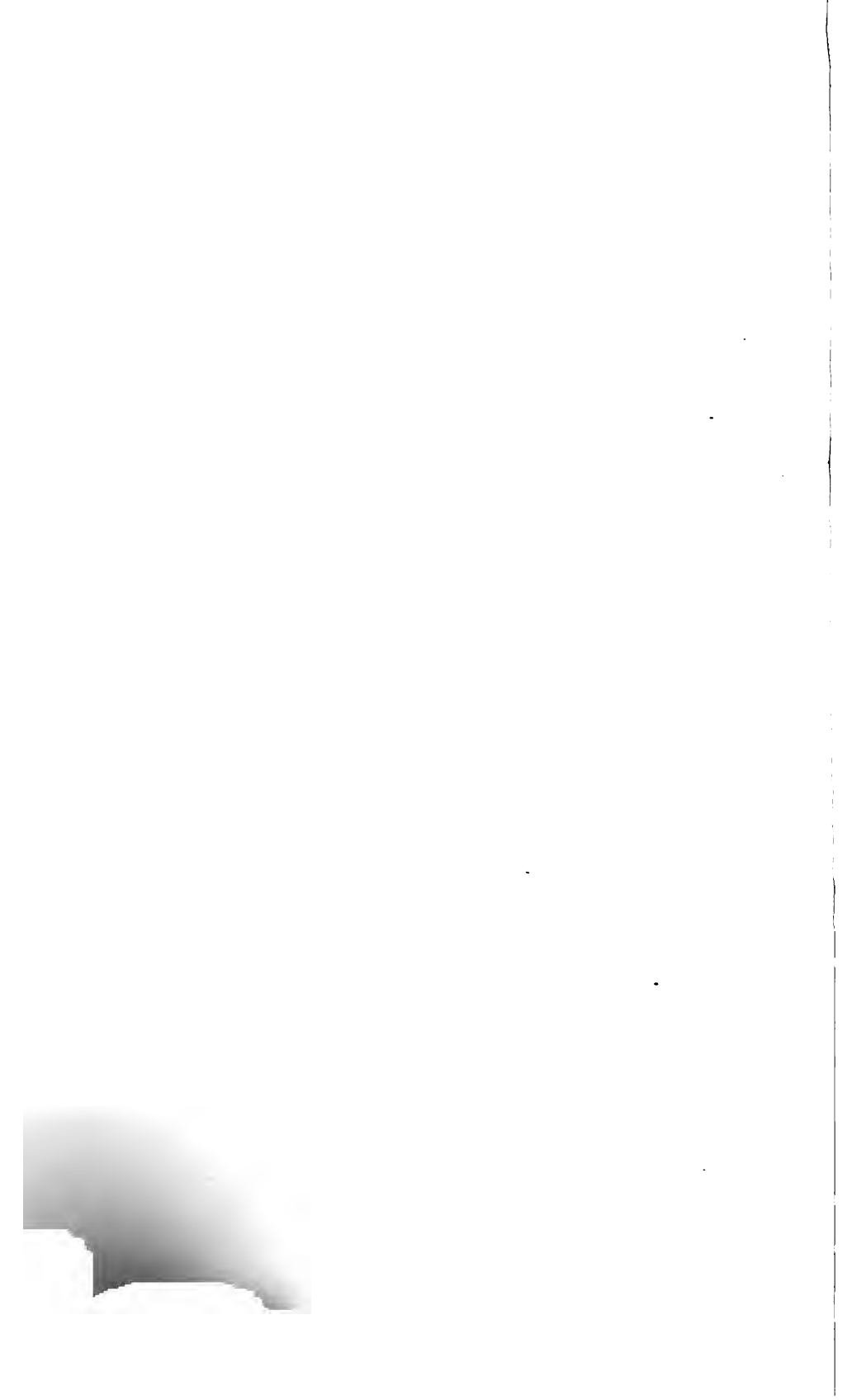
#### *References.*

I. Cooley (1) (2) (3); Ross (1) (2) (3); Dewey (1) (2); Galton (1) (2); Follett; Sandiford; Plato; Monroe; Thorndike (1) (2); Terman; Bentley; Bernard.

II. Kropotkin; Leary (1); Mallock (2) (3); Münsterberg (1) (2); Kilpatrick.







### XXXI. *The Criteria of Social Progress.*

1. What, from the discussion in connection with Sheet II (Progress, General Consideration), was the conception of progress? How many of the group, how large a group, how much of the whole nature of each individual was involved? Was the final attainment of a definite goal a part of the idea? Discuss the concept of 'activity leading to further activity', of 'the ever open future' in social evolution?

2. Are these ideas open to any further question? Is it at all possible that even with an ever open future, society could be degenerating? Have the ideals, the purposes, etc., by which we now measure society both in its past and present also evolved, or changed? How then can we measure a changing process by a standard which is itself changing? Is there any psychologic measure?

4. What are the characteristics of degeneration? In what historical periods do we find such characteristics? Is the present a period which is similar to the Greek Periclean period, the Renaissance, the Elizabethan period in England, the first few centuries of the Christian period, the period of about 1000 A. D., or to what other historical time? Which of these were so-called periods of degeneracy,—and why? What are the characteristics of degeneration in an individual?

5. What main points of contrast do we find in the conduct and point of view of a healthy vigorous youth, without too much experience, and that of a wise but feeble adult? What do we really mean at bottom by the words pessimism and optimism? Does such an attitude have anything to do with facts or merely with the relation of the facts to us? Have our thoughts and purposes anything but a 'representative' relationship to the universe and the society in which we find ourselves?

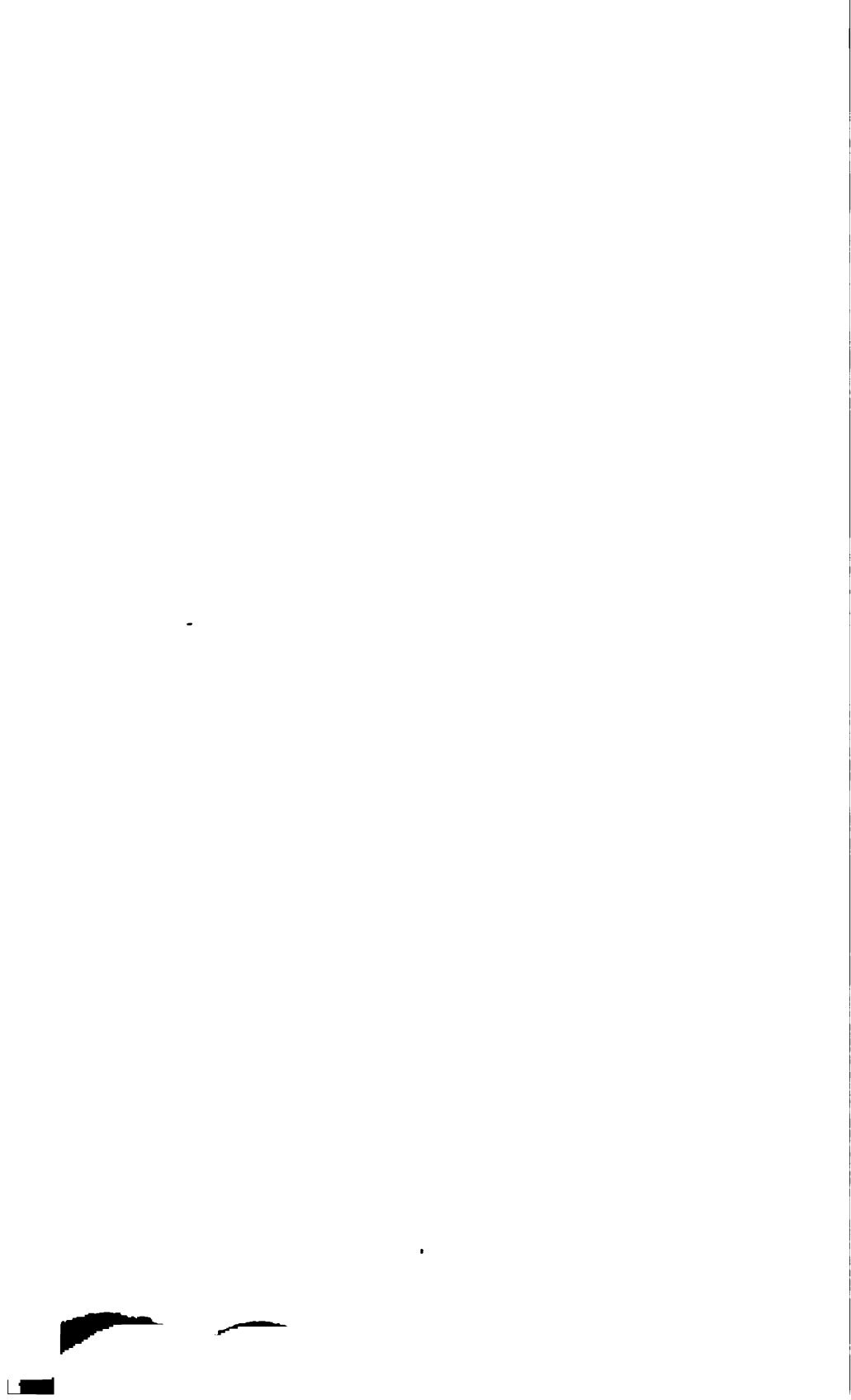
6. How then can we sum up our experience and our theory to form a more adequate conception of social progress? Do all parts of society and all social activities and functions progress together,—or is progress possible at one point and degeneration or stagnation at another at the same time? Is there a net gain from century to century, year to year? Is there or can there ever be an external standard for the measurement of progress? What of social laws, of democracy?

#### *References.*

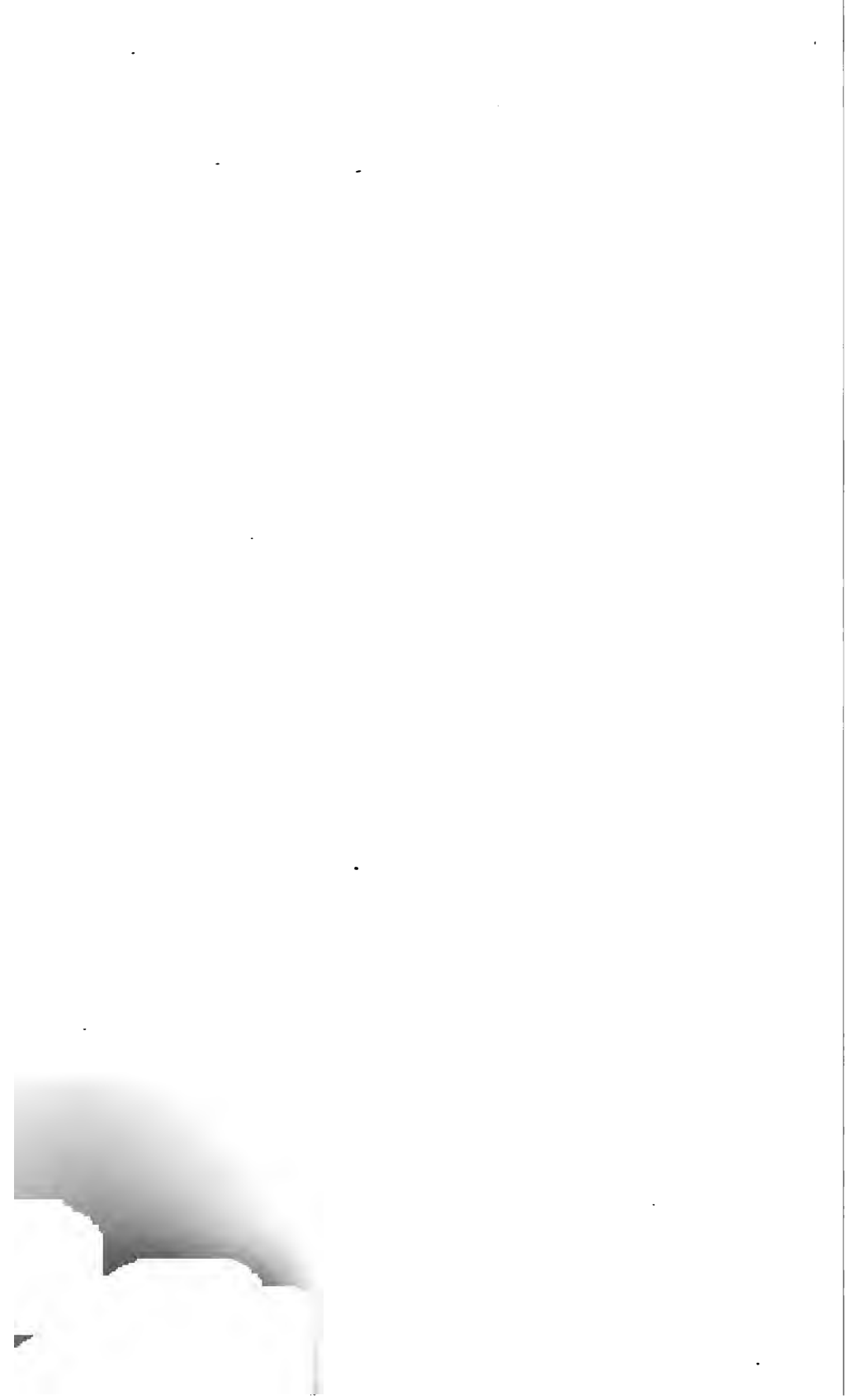
I. Baldwin (8); Bernard; Crozier (1); Hetherington and Muirhead; Todd (1).

II. Nordeau (1) (2); Patten (2); Durrant; Teggart (1) (2); Woodbridge; Mackenzie (1) (2); Hobhouse (1) (2) (3) (5); Kidd (2); Wallas (1) (2).









### XXXII. *The Normal Life in the Normal Group.*

1. Read some of the proposals from such books as Augustine's 'City of God', Bellamy's "Looking Backward", Tolstoi's "The Kingdom of God is within You", Well's "New Worlds for Old", Russell's "Proposed Roads to Freedom", "Kropotkin, The Conquest of Bread", or any of the 'Utopias', and extract what seem to be the common ideas and principles.

2. Are they constructed 'a priori', i. e., are their statements and fundamental principles derived subjectively, from the realm of desire and hope, or from the objective verified world of facts? Are they in accord with the psychological (original) nature of man? Do they seek to evolve the present scheme of things to a better plane, or by revolution to change it without the intermediate steps? What of historical continuity? What of purpose?

3. Do these schemes for a perfect society look to one more simple or one more complex? For an increase in the number of institutions, or a decrease? For still further sub-division of labor or for more varied labor on the part of each individual, or for little or no labor?

4. What is the function of leisure in a life socially well organized? What can be done with leisure by an isolated individual?

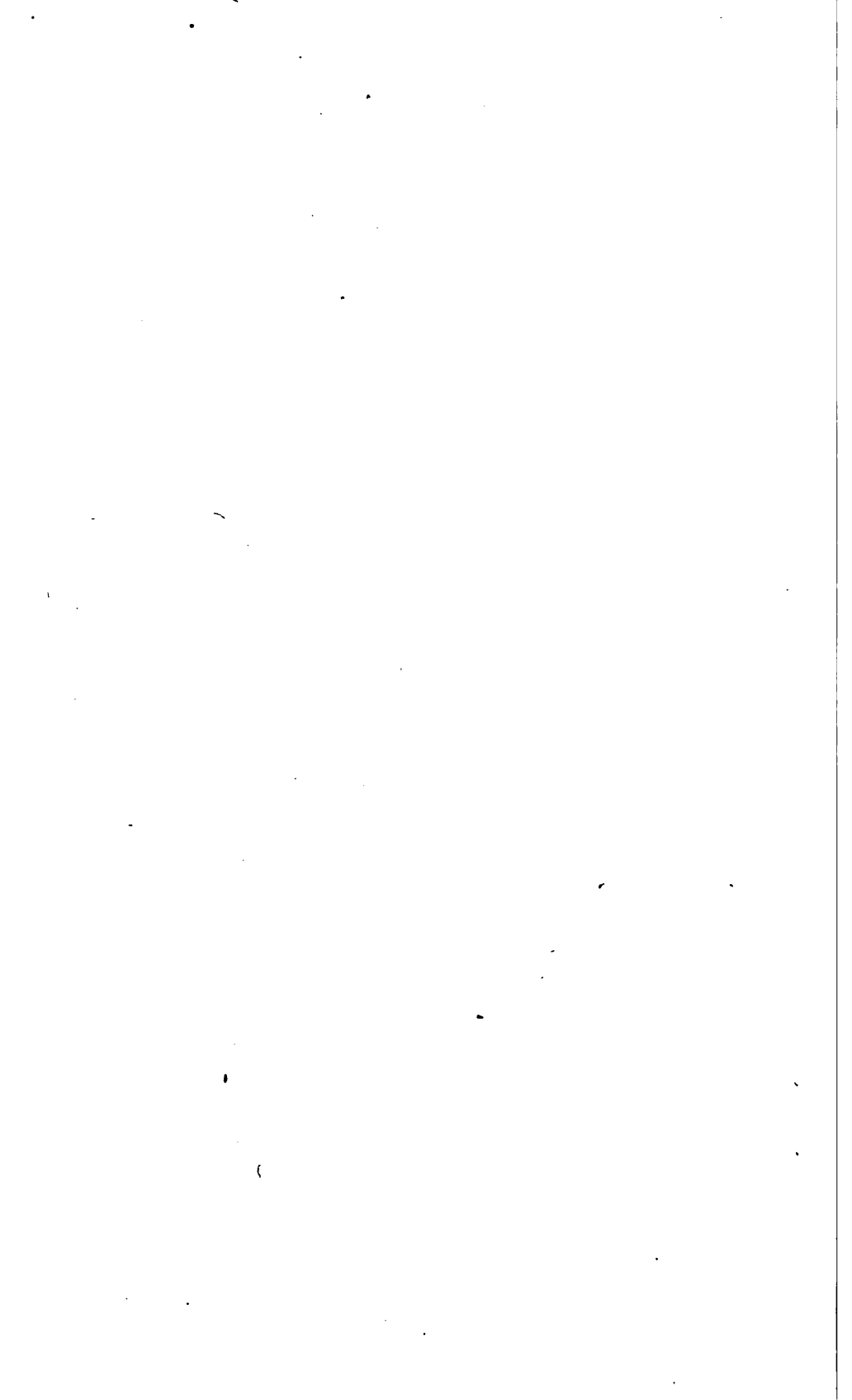
5. Should all or nearly all of our activity be directed to the problem of 'winning a living'? How much time should be given to reflection, art, music, invention, social intercourse, play, travel?

6. What is the function of art? What of the statement of the newly organized 'Proletcult' (of the Bolshevik) that all art should not only be produced for the social body, but also by the social body, i. e., that a group of artists should labor at one and the same picture, poem, novel, etc.?

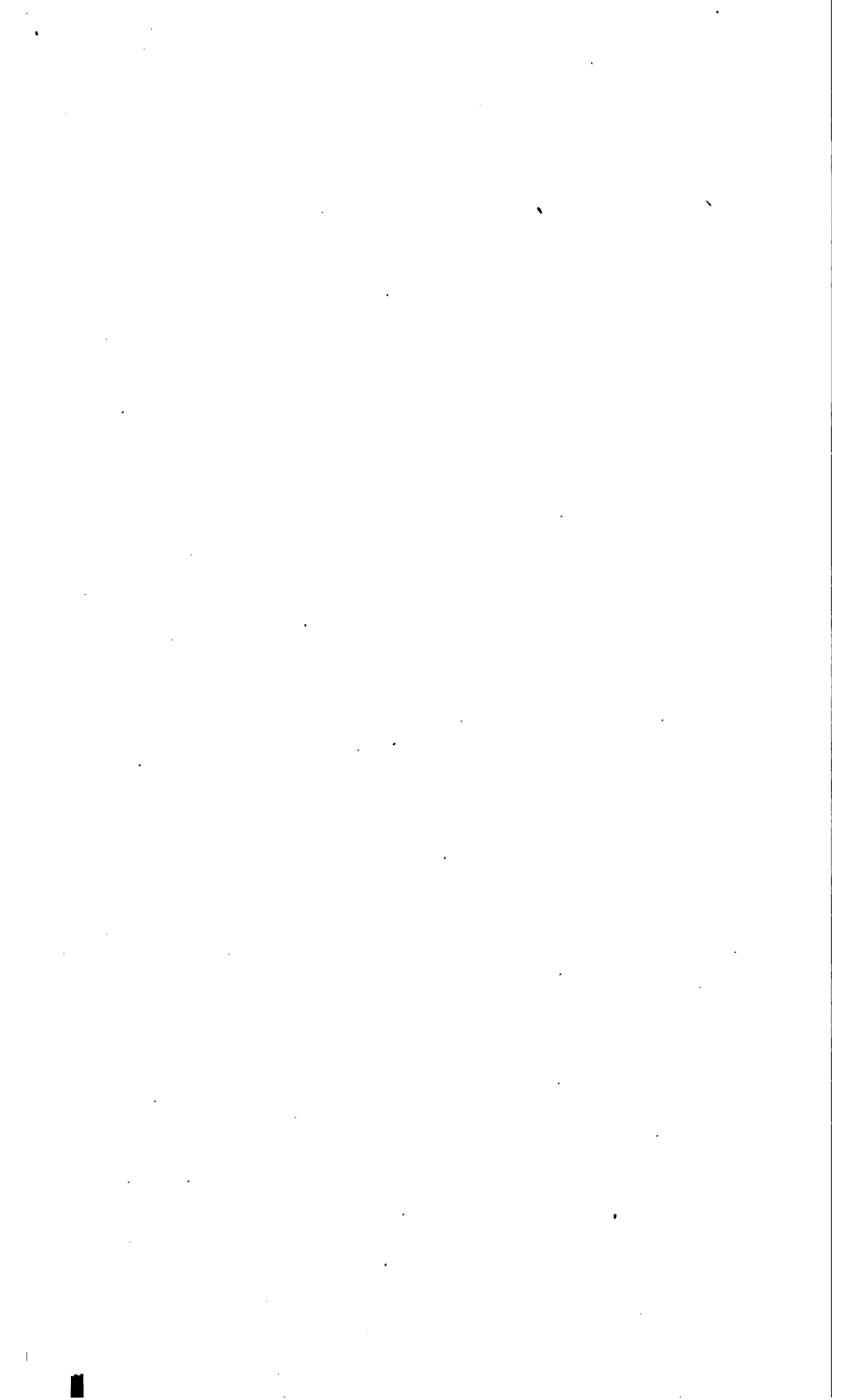
7. What of their additional statement that art will have no place in a perfect society of the future, inasmuch as there will be no discontent, no unhappiness, no struggle,—and hence no use for art and no rousing of the artistic impulse? What of the conception of Progress and the 'Absolute'?

8. Does the 'satisfactoriness' of a society depend in part on the size of the group,—granting that there is co-operation? What will be the probable trend in this connection?

9. Can we actually predict what the society of the future will be? Are there quite unforeseen possibilities which may come to pass? In what direction is this most likely? What is the sum-total of what we can do to prepare for the future which we, as individuals will not share? What is the best heritage we can give?

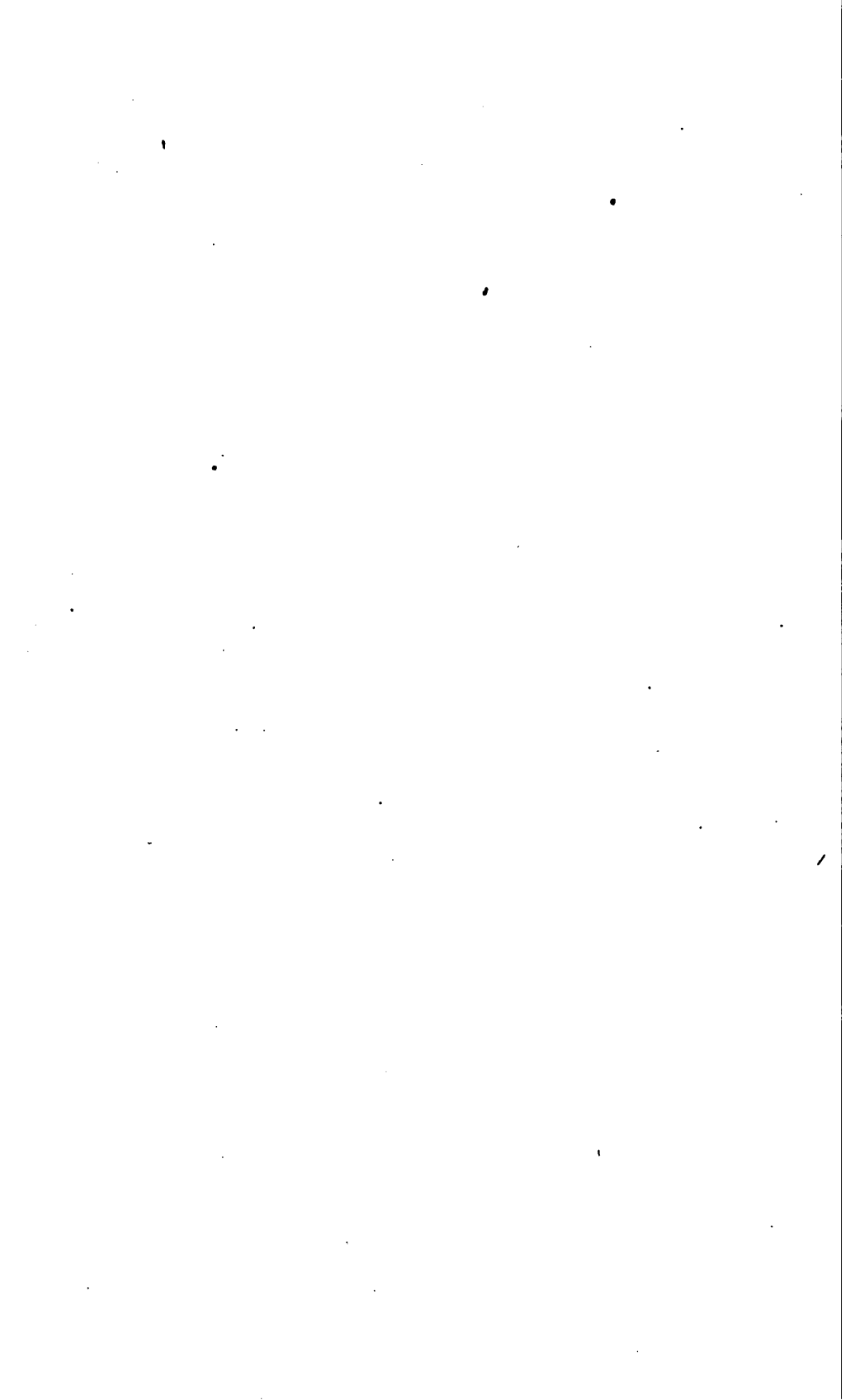




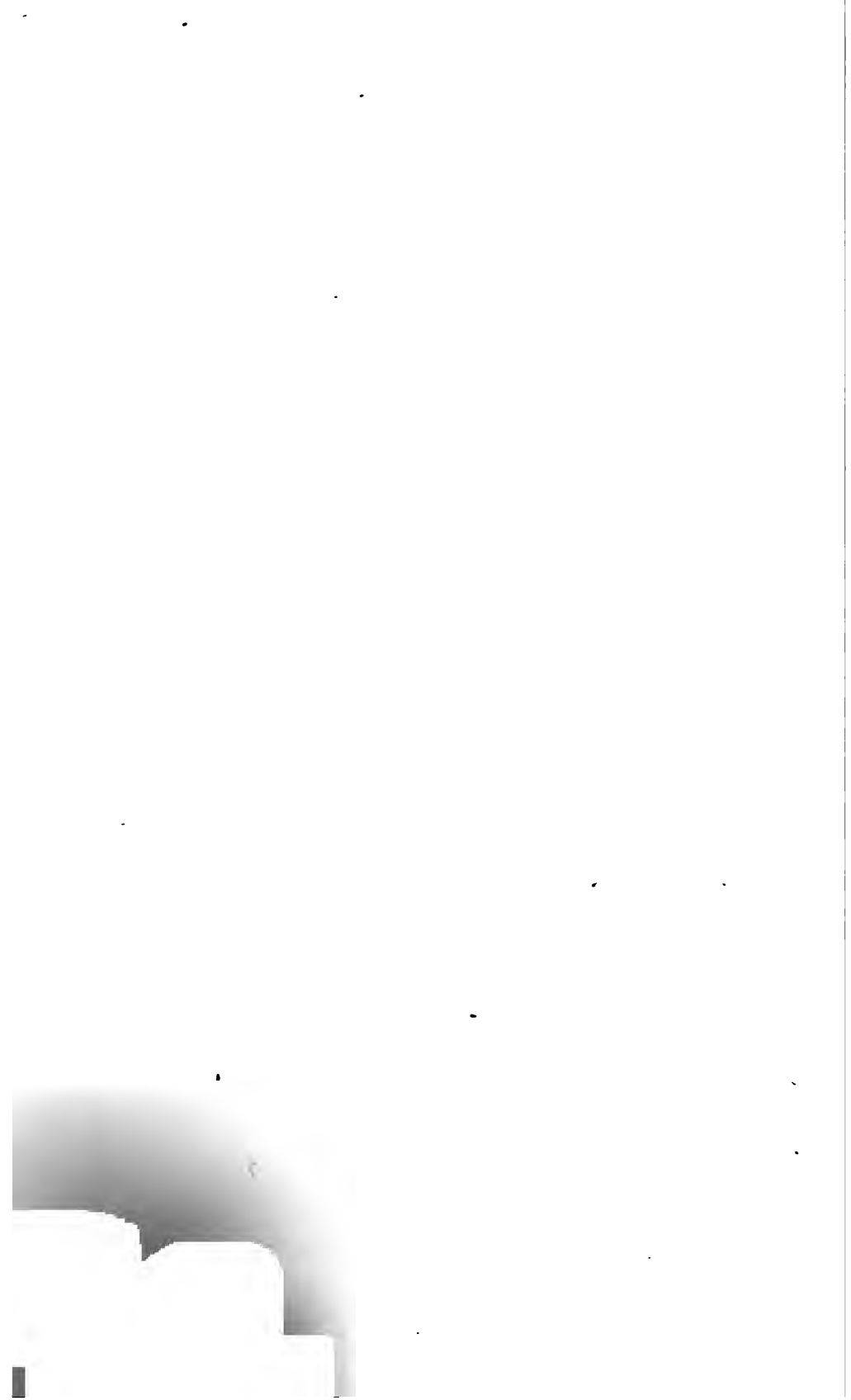
















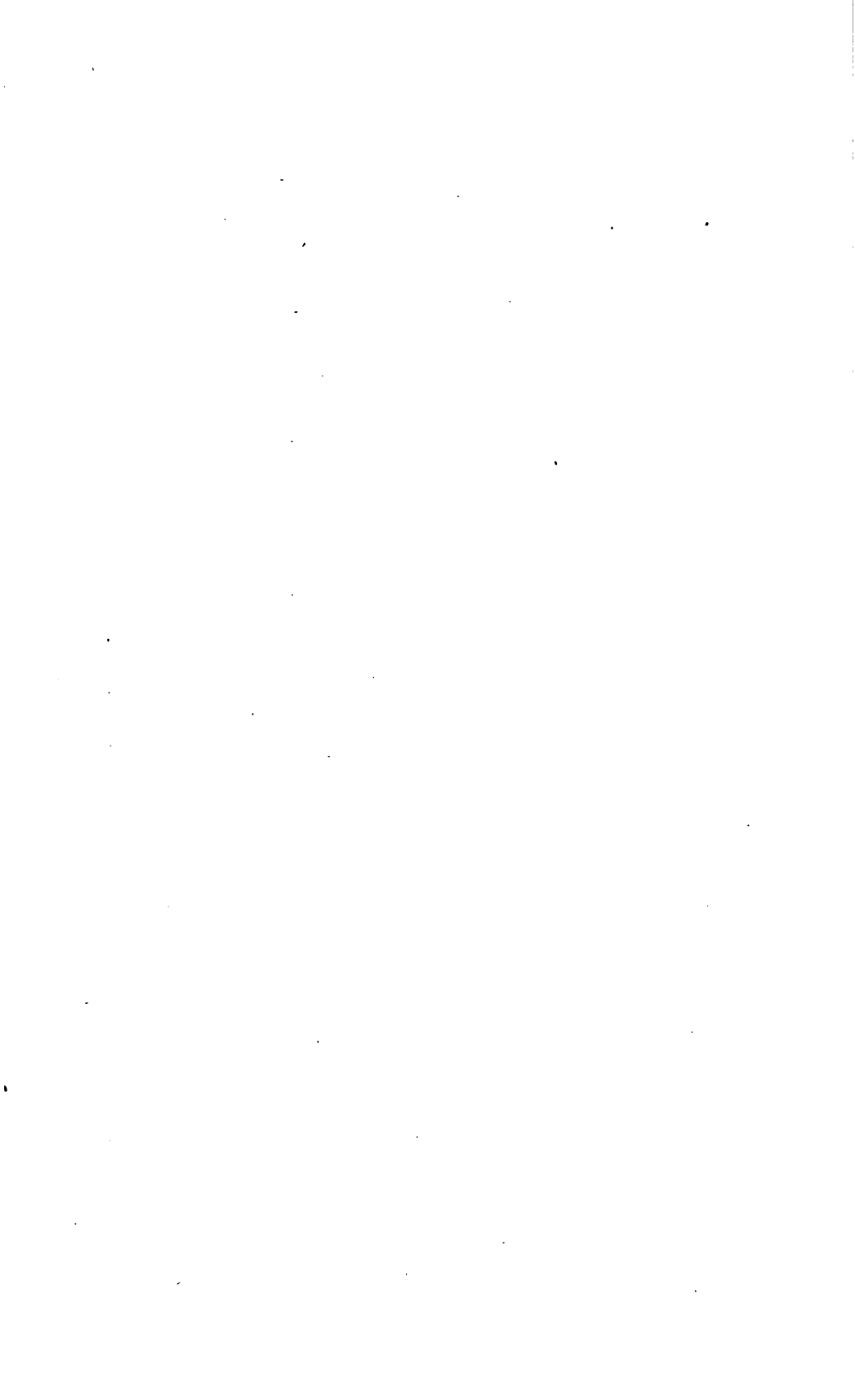














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